

Zion's Herald.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION,
36 Bromfield Street, Boston.
A. S. WHEED, Publisher.
BRADFORD K. PHIRCE, Editor.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.
After Jan. 1, 1880 price to all ministers \$1.50 per year.
All other subscribers \$2.50 per year.
Specimen Copies Free.



VOLUME LVII.

BOSTON, THURSDAY, JUNE 17, 1880.

NUMBER 25.

Zion's Herald.

FOR ADVERTISERS
One of the best advertising mediums in
NEW ENGLAND.

It has probably more than fifty
thousand readers.

For particulars, address

ALONZO S. WHEED,

Publisher,
36 BROMFIELD ST., BOSTON.

THE TRANSITION FROM DISTILLED SPIRITS TO BEER.

BY REV. D. DORCHESTER, D. D.

A very perceptible change has taken place in both the quantity and the kinds of alcoholic liquors used in this country since the temperance reformation commenced. At the opening of this century little beer and ale were consumed. Wine, cider, and distilled spirits — but chiefly the latter — were the intoxicating beverages in general use; and they continued to be the chief intoxicants until from 1850 to 1860, during which decade, after the large German immigration, a change became noticeable.

The first temperance movements in this century were from 1808 to 1815, and the National Temperance Society was formed in 1826. But these beginnings were small and feeble, and the consumption of distilled spirits and wines increased from four and three-fifths gallons per capita, in 1810, to seven and one-half gallons, in 1823. After four years of general temperance agitation (1826 to 1830), the amount had declined to six gallons per capita at the latter date; and after the powerful and widely-extended temperance movements of the next twenty years, in 1850, the amount had declined to two and one-half gallons per capita. This date marks the time of the best condition of our American communities in respect to temperance habits. This high condition was maintained about eight or nine years.

Since 1850 there has been a still further decline in the average quantity of distilled liquors and foreign wines consumed. In 1870 the consumption of these liquors had declined to two and one-third gallons; in 1878, to one and one-quarter gallons; in 1879, to one and one-twentieth gallons per capita. In these calculations all distilled liquors of American and foreign manufacture and foreign wines are comprised, imported liquors being added, and exported liquors deducted, so as to embrace in the calculation what is actually left for consumption in the country. These figures are gathered from official sources, the last, for the year ending June 30, 1879, from a personal letter from the Internal Revenue Office in Washington.

Nothing is known of the amount of liquor adulterated at any of these periods; and, therefore, how far these viler intoxicants should modify our calculations cannot be exactly, nor even proximately, determined. To suppose, however, that the adulteration of liquors is a quite recent thing, as, from the talk of some persons, we should infer, will be regarded as absurd by those whose observations have been more widely extended. I remember hearing the speakers in the Washingtonian campaign, just after 1840, denounce the vile compounds with which they had been deluded; and the phrases, "rot-gut," and "the drink that kills at forty rods," were freely used then. To go further back, in the *Tatler*, one hundred and seventy years ago, we find Addison speaking of a set of chemical operators, in secret places, under the streets of London, concocting vile liquors "to imitate the choicest products of the vineyards of France." Whether there is relatively more of adulterated liquors outside of government statistics than formerly, we are unable to tell. And whether the government statistics represent more accurately or less accurately the actual quantity of distilled spirits manufactured in the United States than at former times, we know not. There has always been trouble in obtaining accurate returns, from the days of the great Pennsylvania whiskey rebellion (from 1791-4) until now. Probably the returns are relatively as correct as at any former time.

The importation of distilled liquors has declined, as follows: —

In 1850,	4,491,800 gallons.
" 1860,	6,418,342 "
" 1870,	1,804,800 "
" 1879,	1,456,716 "

Average, for the last five years, 1,521,006 gallons; nearly 300,000 gallons less than in 1870, not one-fourth as many as in 1860, and only one-third as many as in 1850.

The actual quantity of distilled

spirits manufactured in this country has steadily declined, from 88,003,308, in 1860, to 78,490,198, in 1870; and 53,025,175, in 1879. At the same time, distilled liquors of American manufacture have been more extensively exported, increasing from 915,629 gallons, in 1870, to nearly three millions of gallons in 1878, and over eight millions of gallons in 1879. The actual consumption has diminished from 89,558,489 gallons, in 1870, to 50,865,007, in 1879. In the meantime, at least since 1850, a relatively larger amount of alcohol has come into use, for mechanical and artistic purposes, than formerly, as those industries have wonderfully increased.

The quantity of foreign wines imported has also greatly decreased. In 1860 it was 9,174,158 gallons; in 1870, 10,648,124 gallons; in 1879, 4,997,083 gallons. The average yearly importation, during the last four years, was 5,055,555 gallons, or one-half as much as in 1870.

As the result of these inquiries, we are led to the conclusion that the average consumption of the more fiery and destructive intoxicants — distilled spirits and foreign wines — has very much declined since 1825, when temperance reached its fearful culmination in this country; and even within the last thirty years it has also steadily declined.

This conclusion is very different from what is generally supposed, so accustomed are we to give only dark shadings to the picture of intemperance. It is well for us, however, to discriminate carefully, and be just to all the facts of the situation; for no other conclusion can be justified by the official statistics of the country.

But we must not rest on inquiries at this point. Nothing could be more deceptive, for the whole story is not told. Another phase, a very marked phase, and for the most part a new one, presents itself very prominently for our consideration. While the average consumption of distilled spirits, foreign and domestic, and foreign wines, has declined, other kinds of intoxicants have come very generally into use.

The cultivation of the grape and the manufacture of domestic wines have received much attention, particularly in the West and in California. No statistics, however, exist by which we may form any definite idea of the extent of this business, the government receiving no revenue from this source. Only a few estimates, of too random a character to be of any value, or even worthy of mentioning, exist. But a great increase is palpable, probably amounting to some tens of millions of gallons.

One of the most obvious facts of the times is the very rapid and extensive increase in the use of beer — not confined to any section, nor to our adopted German and English fellow-citizens, but extensively among American-born citizens, and throughout the whole United States. Massachusetts and New England share in this tendency. It is so palpable as to need no figures to demonstrate the fact. But a few statistics will afford more definite ideas of this rapid growth, and the vast proportions it is assuming.

The following quantities of beer, ale and porter have been manufactured in the United States: —

In 1840,	23,267,730 gallons.
" 1850,	36,515,644 "
" 1860,	102,035,667 "
" 1870,	188,527,136 "
" 1877,	281,303,486 "
" 1878,	293,674,160 "
" 1879,	344,195,604 "

The quantity of beer, ale and porter imported has somewhat declined since 1860: —

In 1860,	1,247,945 gallons.
" 1870,	1,012,754 "
" 1878,	767,709 "
" 1879,*	897,407 "

* Year ending June 30, 1879.
A decrease of 350,000 gallons since 1860.

During the last ten years the quantity of the beer, ale and porter manufactured in this country which has been exported to other countries has considerably increased: —

In 1870,	69,695 gallons were exported.
" 1878,	425,479 "
" 1879,	470,633 "

A nearly seven-fold increase. Combining the quantity of beer, ale

and porter manufactured in this country with the quantity imported, and deducting the quantity of the same liquors exported, and we have left for consumption: —

In 1840,	23,273,004 gallons.
" 1850,	36,678,444 "
" 1870,	189,430,195 "
" 1879,	344,622,378 "

The increase has been: —

From 1840 to 1850,	13,405,440 gallons.
" 1850 " 1870,	152,751,751 "
" 1870 " 1879,	155,192,183 "

The increase in the last ten years has been about two and one-half millions of gallons more than in the previous twenty years, and twelve times as much as from 1840 to 1850.

The average amount of beer, ale and porter consumed in the United States for every inhabitant has been: —

In 1840,	1 1-4 gallons.
" 1850,	1 3-5 "
" 1870,	5 " nearly.
" 1879,*	7 1-4 "

* Calculated on a basis of 47,500,000 inhabitants.

A barrel of beer for every four persons. This ratio would give to Framingham, with an estimated population of 5,600, 1,400 barrels of beer in a year; and to Natick, with an estimated population of 8,500, 2,125 barrels. But the statistics carefully collected in Natick reveal the sad fact that the guzzling capacities of her people are greater than the average of her neighbors; or, at least, that her guzzling propensities are stronger. About 3,500 barrels was the amount consumed in Natick last year — an average of thirteen and one-half gallons per capita — a barrel for every two and a half persons, or two barrels to each family of five persons.

There are large quantities of people who never use beer, while many others drink several quarts each day. Not a few men drink a gallon a day quite uniformly, and we are told of some who have drunk a couple of gallons in a day. Dr. Hargreaves mentions a person who drank, between 8 o'clock A. M. and 7 P. M., twenty-four half pints of ale, or six quarts. It is a well-known fact that some of our German citizens drink thirty or forty, or even sixty, glasses of beer a day. In England, about thirty-eight gallons of beer is the yearly average for every inhabitant; in Belgium, forty gallons; and in Bavaria, "the paradise of beer-swilling," it amounts to over seventy gallons. Allowing one-third of our population, under fifteen years, not to use beer, and another third, or one-half of those over fifteen years, not to use it, and we have the other third, or about 15,830,000 people in the United States, who use 344,622,378 gallons yearly, or twenty-one and four-fifths gallons each.

Such are the indications of a great change in the drinking habits of the American people — one of the most palpable social indications of the times. Beer wagons, beer barrels, beer kegs, and cases of beer bottles are everywhere on our streets — a sight unknown in other days. Breweries, beer gardens, beer as an article of supply by grocers, on the table of families, and in eating saloons, attract attention. With many, it is coming to be regarded as an article of food. Says the *Medical and Surgical Reporter*: "This enormous and rapidly increasing consumption of beer in this country should attract the attention both of sanitarians and sociologists." It is a serious question whether, as some claim, it should be viewed as an improvement in the drinking habits of the people, by the substitution of a light alcoholic drink in the place of distilled spirits; or whether, as others maintain, it really indicates a more wide-spread alcoholic indulgence — another subtle snare, drawing men and women into the terrible pitfall of evil.

The subject presents itself in the form of an inquiry: "Is the general use of beer, i. e., malt liquors, promotive of the public welfare? Does it contribute to the improvement of society in any, and if so, in what, respects? There are those who contend that it is promotive of morals, of health, of wealth, and that it is based philosophically upon certain necessities in the nature of man. Many specious pleas have been made in vindication of the popular use of beer. In future articles we will examine them singly, and show their falsity.

We must meet this question with facts, and not with mere denunciation.

THE OBER-AMMERGAU PASSION PLAY.

BY REV. W. F. CRAFTS.

Once more the famous Passion Play of Ober-Ammergau is attracting thousands of visitors from every part of Christendom. It reminds us that the drama was born of religion, however little of such paternity it may evince in most places to-day. The Greek drama was at first a living presentation of the national mythology, especially in what were called "Mysteries." The early Christian writers not only denounced these idolatrous and often corrupt representations, but also attempted, as soon as Constantine enabled the Church to come out of the Catacombs, to expel them from the fields by presenting similar but purer dramas in regard to Christianity: The "Miracle Plays" and "Mystery Plays," in which the characters represented were Biblical and ecclesiastical saints, and also Christ, the devil, and other supernatural beings; the "Moralities," in which faith, charity, truth, and the other virtues were personated; and the "Passion Plays," which delineated the sufferings and resurrection of Christ. From Constantinople and the East these "Plays" extended westward, and in the twelfth century were found in England, as well as in all other countries where Christianity was known. But these Miracle plays soon degenerated into mere comedies, in which Satan, with horns and hoofs, was the principal clown. In the fourteenth century and following they were, therefore, very widely forbidden by Church and even State authorities, and frowned upon by all good people as tending to irreverence and even profanity in their treatment of sacred things.

When these plays were prohibited in Bavaria in 1780, an exception was made of the Passion Play at Ober-Ammergau, on account of its connection with a religious vow. In 1633, when a terrible plague had in three weeks carried off eighty-four persons of the little village, the remaining inhabitants cried to God for relief, and registered a vow that if He would stay the tide of death, they would represent every ten years the "Passion Play" (which is spoken of in the vow as a thing already existing and well known), "for thankful remembrance and edifying contemplation." The event decades were chosen as the decennial periods, and the play has been given each ten years on the Sundays and church holidays from Whit Monday in spring on to the early fall, except in 1870, when the Franco-Prussian war postponed a part of the representation into the following year. Early in this century Dr. Ottmar Weiss, a monk of the Ettal monastery near at hand, began a revision of the Passion Play, which has been carried forward still further by the octogenarian pastor of the Ober-Ammergau church, who is still living, Anton Aloysius Daisenberger, so that all medieval coarseness is now removed from this "Tragedy of Jesus." Satan and his retinue ofimps no longer dance around Judas as he bargains to betray Christ, nor beckon to him from the tree where he afterward hangs himself, nor throw him through the open floor into blazing fires of hell. There remains nothing in the play to offend the most refined eye or ear — nothing which a Protestant could reasonably object to; and only two incidents — the handkerchief of St. Veronica and the parting with Tobias — are not Scriptural.

In the year 1830 the representation was greatly improved by removing it from the churchyard where it had previously been acted to a special stage outside the village. In 1850, the play attained a world-wide fame, largely through the beautiful delineation of Christ by Tobias Flinger, whose face, as it lies before us in an engraving, gives a more satisfactory representation of the Saviour than any ideal picture we have seen in any of the great art galleries. In 1860 the number of visitors was 60,000, and ten thousand more in 1871. This year the attendance is likely to be vastly larger than ever before.

Many fear that the simplicity, and so the success, of these village actors will be lost by success, but they have already often shown themselves proof against temptations to pride and covetousness by refusing offers of immense sums of money to represent their play in other places in Germany, England and America.

We come to this wonderful representation by way of Munich (travelers coming from America can take Switzerland and the Rhine coming and returning). Leaving Munich about noon on Saturday, we ride four hours by rail through pleasant scenery to Murnau, and then about three hours by carriage or omnibus into the heart of the Tyrol, and find ourselves at twilight in the little village of Ober-Ammergau, which is thronged with picturesque peasants as well as city travelers who have come to see the strange exhibition. Accommodations are very reasonable — two and four francs for lodging and twenty to ninety cents for each meal. It is, however, necessary to engage accommodations weeks in advance, as well as reserve tickets of admittance, of which the numbered and covered seats are eight, six and five shillings. It is not too soon for persons who expect to attend in July and August to write for tickets — the front row of the eight-shilling ones being best, the second row next, etc. Rooms should be secured at the same time, and both can be had by making written application in German to ("Caiphas") Johann Lang, or Joseph Maier. Tickets to the representation cannot be secured by tourist agents, who supply railway and carriage conveyance, as the villagers will not allow any opportunity for speculation on their sacred exercise. Rooms and tickets are held, without advance payment, for those and those only who personally apply in writing several weeks in advance. The proceeds of the play are used only to pay the expenses of the exhibition and for the time actually taken from business by the performers, the chief actor getting only \$120 for the whole season. Most of the personators are wood-carvers who work chiefly on religious subjects, figures of Christ, etc., and are thus prepared for their artistic tableaux and representations, as also by the special musical and elocutionary training received from childhood in the excellent schools of the village, and still further by practice during the nine years between the "Passion Plays" in other religious dramas for which the place is also celebrated.

As the first representation was to come on Monday, we had the privilege of seeing the devout villagers in their Sunday services and their generally good observance of the day so seldom kept holy in the towns of the Continent. The beloved village pastor and priest during the morning mass, in an earnest sermon, urged his flock to make the Passion Play of the morrow an exercise of real worship and spiritual profit, and the spirit of "the cross and passion" seemed to pervade nearly all hearts. Judged by its fruits in the upright, industrious and gentle lives of these simple people, the "Passion Play" is not an evil but a good tree.

[To be concluded.]

MRS. AMANDA SMITH IN INDIA.

BY REV. JAMES MUDGE.

Mrs. Smith has many friends among the readers of the *HERALD* who will be glad to learn what she is doing and how she is faring in this far-off land. She has now been in India just six months, having given her first gospel address in Falkland Road Hall, Bombay, Nov. 9, 1879. Since then she has held meetings for a longer or shorter time in Bombay, Poona, Calcutta, Cawnpore, Allahabad, Jubbulpore, Nagpore, Lanowli, and Lucknow. She has passed on from here northward to Bareilly and Naini Tal, at which latter mountain retreat she will spend the hot season, getting rested and strengthened for a more extended campaign beginning next October in Lucknow, and reaching round to the following March or April, when she will probably bid us all good-by.

Some would like to know, perhaps, before I go further, how it came about that she got out here. Well, in the

summer of 1878 she found herself thoroughly broken down through overwork in the Master's vineyard. The calls for her services in camp-meetings and churches, in city and country, had been many and urgent for several years, and, as many others have done before, and will do doubtless to the end of time, she miscalculated her strength, or rather did not calculate it at all, but blindly followed the impulses of her ardent spirit and ignored the demands of the body. She found, after awhile, in the complete nervous prostration which inevitably follows such exhausting labor, that the body had means to make its rights respected, or at least to make the violator of those rights severely suffer.

Mrs. Eli Johnson, of Brooklyn, a Quaker lady of wealth connected with the Gurney family in England, now proposed that she go across the water, and offered to provide the funds. This was a startling idea — a trip to Europe for the poor, uneducated colored washerwoman, and Mrs. Smith at first merely laughed at it. But it gradually became evident that it was a pointing of Providence. The door opened more and more widely, and so finally she went. She attended the Keswick Conference for the promotion of the higher life, presided over by Canon Battersby, and participated in by Dr. Mahan, Mr. and Mrs. Boardman, Miss Smiley, and many prominent members of the Church of England. She became thus well known among these people, many of them moving in high circles, and at once had all the invitations she could accept, and more, to hold meetings. She visited, in the course of the year that ensued, over twenty towns in England and Scotland, stopping six weeks in London; and when she came away, her engagements ran on for several months further. Large numbers were converted in the different places, and great interest was awakened in the higher life.

In the summer of 1879, Rev. W. B. Osborn, of Bombay, wrote her an invitation to come to India, which she treated at first as an altogether ridiculous idea. But Miss Drake, who soon arrived in London, on her way from America to India, warmly seconded the proposition, as did also Mrs. Boardman and other friends, who interested themselves in the matter. Money, of course, was needed for such a journey, and she had none. But this difficulty was quickly removed by unsolicited gifts of £20 from one, £20 from another, and smaller sums, till an abundance was provided. So, needing a warmer climate in which to spend the winter, and provision having been duly made also for her daughter in America, the way was clear, and after a pleasant three weeks' passage she stood on the soil of India.

Her success here has been unequalled, and even beyond the expectation of her friends. The correspondents of the *Lucknow Witness* at various points have reported to me her movements and methods in most glowing terms. Dr. Thoburn, of Calcutta, where her largest meetings were held, and the vast community very deeply stirred, wrote: "I have heard speakers of her race who were much more eloquent, but never any of her race — or, for that matter, of any other race — to whom I have listened with so much delight and profit." He testified, also, that while the attendance on the services of other evangelists who had visited Calcutta had almost always fallen off, hers steadily increased to the last. In portraying the secret of her power, he ascribed her success to the thorough understanding of God's method with sinners and with saints, her singularly clear perception of the springs of feeling in the human heart, her holding on to God by faith, and her intense sympathy with every object bearing the impress of our common humanity. She knows the "way of the Lord;" she has a keen insight into character; she talks with God as with a familiar friend; and her kindly heart burns at the sight of every human sorrow or want.

Considerable numbers have been saved in all the places where she has stopped for a length of time, and more have been quickened in the divine life. It is something entirely new in India for a woman to mount the pulpit, and when to this element

of startling novelty is added the fact that she is a colored woman, once a slave, come from America, and gifted with a marvelously sweet power of song, the excitement awakened in any community by her advent may easily be imagined. Multitudes, not at all church-going people and scarcely ever coming within the range of an ordinary preacher, crowd the places of worship. This, in itself, is a great deal. Drawn by the power of curiosity, they hear the Gospel most plainly and faithfully set forth, and they come again and again.

Wherever she goes there also springs up an eager discussion on the subject of woman's right to preach. A great deal of prejudice is swept away, and the true position on this matter gets fully explained, finding its way into many minds and hearts as they perceive how God uses this humble, uneducated woman as one of His choice instrumentalities. Furthermore, she addresses with much power the educated non-Christian natives, who understand English, and in the large stations assemble in great numbers to hear her relate her glowing experience of God's love. They have become much interested in her in several places. At the Lanowli camp-meeting, held in the vicinity of Bombay during Easter week, Brother Fox, Presiding Elder, writes me: "No one was so much used of God as Sister Smith, who by her words of exhortation, prayers, testimony and singing helped to lead Christians to accept of Jesus as a present Saviour from all sin. The service this sister is rendering the cause of God is another demonstration of what God can do for us when we are made wholly His by the baptism of the Holy Spirit." We expect Mrs. Smith's presence at our Lucknow camp-meeting in October, and she will doubtless also do good work at the Christmas camp-meeting at Eore near Madras.

When she was here last week she spoke briefly through an interpreter to a chapel full of native Christians. It was new work to her, and she did not feel at home in it, but she will probably be able to do something more in this way before long. There can be no question but what she will give India Methodism a decided impetus before she leaves the country, and help on the cause of missions very considerably. Wherever she goes she makes a mark, the toil-worn workers are cheered, their experience takes on a new glow caught from the burning love that fills her heart, and their numbers are increased. In private intercourse, too, her influence is admirable, and the many homes she has visited will cherish very pleasant and profitable reminiscences of her stay. There is no lack of funds to pass her on from point to point. We hope to return her to America much improved physically, and better fitted every way to do many years more of faithful service for the Lord. We are greatly obliged for the brief loan of her. India has had many visitors of rank and wealth, but we are sure that very few of them have contributed as much to her real advantage as this obscure colored woman, poor in this world's riches and untaught in earthly learning, but very rich toward God and well instructed in the school of Christ. How earnestly this land, and every other, cries out for more of such!

Lucknow, May, 1880.

During the coming Chautauqua campaign there is to be a "Christian Commission Day."

George H. Stuart, esq., of Philadelphia, Dr. John H. Vincent, of New York, and a working committee at Chicago, Illinois, consisting of Dr. E. P. Goodwin, John A. Cole, esq., Rev. B. F. Leavitt, Rev. E. F. Williams, and Rev. John O. Foster, hereby request all delegates of the late U. S. Christian Commission, to meet for a reunion at Chautauqua Lake, New York, August 7, 1880. General Clinton B. Fisk and the Fisk Jubilee Singers will be there. Philip Phillips, who sang "Your Mission" at a wonderful gathering in Washington, and was requested by President Lincoln to repeat the song, will be present, and sing as of yore. The annals show that over 5,000 persons shared the exposure and hardships of this benevolent work. The total value of supplies handled was \$5,478,280, not including the estimated services of the delegates. "Each delegate labored, on an average, thirty-eight days, at a cost for incidental expenses of \$36.10. The field service of delegates was equal to the continuous labors of one man for five hundred and eighty years, or, with the added services of the permanent agents, six hundred and fifty-eight years." At this reunion delegates will be present to represent the different departments of the field. That a full list may be made of those expecting to attend, let all residing east of Pittsburgh, Pa., send a card to Dr. John H. Vincent, Plainfield, N. J., and all residing west of Pittsburgh, a card of notification to the secretary, who will answer from Chicago, as to excursion rates, time-tables, expenses, etc., so far as possible. Delegates are requested to bring their U. S. Christian Commission badges.

CHARTERED FUND AND BOOK CONCERN.

BY REV. C. MUNGER.

[Concluded.]

In 1790 the Bishop was authorized to "draw on the Book Concern for the partial supply of any church or preacher that may be in pressing need" (Simpson). The Bishop also says the Chartered Fund was for the relief and support of the itinerant—with the others named in the restrictive rule—for "many of them were located because of the inadequate support the Church was able to give them." The Conference of 1792 ordered the Book Agent "to pay the distressed preachers \$666.67 per annum." The General Conference of 1796 ordered drafts on the Book Fund in behalf of "the distressed preachers," and gave their claim preference over the debts of the Concern even. Previous Conferences had applied the Book Funds to various objects—to Cokesbury College, missions, church debts, deficiencies of preachers and the distressed preachers, but the Conference of 1796 asked and answered this question: "Shall any drafts be made on the Book Fund before all its debts are discharged?" Answer: "There shall be none till the debts are discharged, except in the case of distressed traveling preachers."

In the notes on the Discipline prepared by Bishop Asbury and Dr. Coke, and published this same year (1796), we find testimony which puts beyond doubt the matter of which we are writing, and the motives by which our people were urged to buy our books. "We have lost scores of our most able ministers," say they, "who were obliged to retire from the work because they saw nothing before them—if they continued itinerants—for their wives and children but misery and ruin. But the present institution—the Chartered Fund—under the blessing of God, will, we trust, greatly relieve us from these mighty evils."

Of the profits of the books they say: "The consideration that all the profits shall be lodged in our Chartered Fund for the benefit of distressed preachers, both traveling and superannuated, will, we trust, prove a considerable additional inducement to our brethren to purchase our books."

The General Conference of 1800 repeated the grant and pledged the Church in these words: "The profits arising from the books shall be regularly applied . . . to the support of the distressed traveling preachers and their families, the widows and orphans of preachers, etc. In 1804 they repeated this covenant word for word, and in 1808 they put into the constitution for the government of all subsequent General Conferences, a special rule, declaring in so many words that the General Conference "shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any other purpose."

It is worthy of repeating that prior to 1808 those funds had been applied to various other purposes—to the college, to the deficiencies of preachers, to missions, to district schools, to debts on churches, as well as to the distressed preachers. But now, when the rule was formed, all these were cut off, and the funds were consecrated by a constitutional provision exclusively to the distressed in our ministry, to their wives, widows and children.

Nothing is more certain from the history and legislation of our Church prior and at the date of this rule, than the fact that the originators of the funds and the framers of the protective rule designed to give the benefit of them to traveling preachers only when and because of actual distress occasioned in and by their work of preaching the Gospel in our Church.

It is said, "There are no profits till the debts are paid." Well, what business and what debts? Not all business that the Church or its traveling preachers may see fit to elect; and not all debts that may arise. Those funds were not created to pay church debts, or run General Conferences, or pay delegates, or bishops, or secretaries, or judicial conferences. Was dividing the Church a legitimate part of the Book Concern? Are the debts incurred by that business then debts of the Book Concern, or of the superannuates, their wives, widows and children? Were they consulted, and asked to surrender their claims on the Book money to pay a debt created solely by the act of the General Conference? If the whole Church approved that act, then the whole Church should pay for it. True, the suit was brought against the Book Concern; but not by any act or script of that, but solely by the act of the General Conference. Now we get a distinct conception of the case. The General Conference consents to, and arranges for, a division of the Church. As a result, the Book Concern is at-

tacked, and the funds consecrated in trust to the distressed in our ministry are in danger. The Conference who held those funds only as trustees for specific uses consented that they should be taken to pay a debt of their own contracting, or a loss solely by their act. The Book Agents said, "We cannot pay that debt and pay all deficiencies in General Conference expenses, and also pay what was designed to the distressed claimants." And so it was ordered that the Book Concern should pay the division debt, and pay the deficiencies in General Conference expenses, and say to the distressed, "We can't pay you till our debts are paid."

One word more: Was not Dr. Curry right when he said that these funds "are, by our constitution, of the nature of a debt and a charity?" If a promise, an off-repeated pledge—aye, a constitutional agreement—creates a debt, then this is a debt as well as a charity. Did not the entire body of Methodist elders, at and before 1796, by the mouth of Bishop Asbury, and in their Discipline say: "All the profits of these funds shall be for the benefit of the distressed preachers both traveling and superannuated?" Did they not offer that as an "inducement to brethren to purchase our books?" Did they not offer that as an inducement to hold men in the ministry who were feeling obliged to retire? Have they not said in every General Conference and every Discipline from that day to this, that those funds "shall be regularly so applied as the rule directs?" How comes it to pass, then, that large portions of those funds are regularly diverted from those claimants, to whom they have been so often and solemnly promised, to other purposes entirely unknown to the law and the intentions of those who enacted it? Would it not be more creditable to pay our debts to our distressed ministers, and their widows and orphans, and raise our monetary debts in some other way?

When the Book Concern was burned, our fathers did not say, we will wait and make the Concern pay our losses by taking the funds which were intended for our distressed preachers. The loss belonged to the whole Church, and she was asked to make it good by special gifts; and she did it. If it were proven that the traveling preachers as a class have a claim on those funds, which becomes operative whenever a General Conference votes an appropriation, we have another question: By what authority does one class of the six or seven classes of claimants appropriate so largely of the funds to offices or acts of their own, as to deprive all the others of their share?

Granting—what the entire history and custom of the Church deny—that the traveling preachers as a class have an equal claim on those funds with the other classes of claimants, who will undertake to prove that they have more claim? Why, then, are a few dozens of the traveling preachers who are members of a General Conference, or officers of it, the sole sharers in those funds, or nearly so? Let him answer who can.

GENERAL CONFERENCE OF THE M. E. CHURCH.

PASTORAL ADDRESS.

To the Ministers and Members of the Methodist Episcopal Church:—

DEARLY BELOVED: Grace, mercy and peace be with you always, from God, the Father, and the Lord Jesus Christ our Saviour, who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.

The continued prosperity enjoyed by our Church, calls for a renewed expression of gratitude to God, a greater zeal in His service, and a holier life.

At this eighteenth General Conference there are representatives present from ninety-five annual conferences, including native converts from Europe, Asia and Africa, as well as of our own country. And we may all heartily unite with our chief pastors in the apostolic exaltation, "Now, thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge in every place."

We do well to rejoice in view of our extended territory, increased numerical strength, accumulated wealth, and enlarged benevolence; but these bring to our Church great opportunities, multiplied obligations, and a measure of responsibility, which may involve terrible condemnation, if we are not faithful to our high commission. Therefore let us rejoice with trembling.

A communion of seventeen hundred thousand souls, owning seventeen thousand houses of worship, worth seventy millions of dollars, and representing many hundreds of millions of personal wealth, should be a power with men almost infinite. And such our people must be if honest and upright in business, deeply and humbly pious in their devotions, and, moreover, baptized with the Holy Ghost and with fire.

The demands of the hour, the New Testament standard of character, can only be realized through that Church in which the disciple is as the master, hav-

ing the same mind, being richly imbued with His Word, and absorbed in His work who said: "My meat is to do the will of Him that sent Me, and to finish His work." And then shall be fully realized the wonderful declaration of Jesus, "The works that I do shall be do also, and greater works than these shall he do."

The possibility and the realization, however, are far from being equal. From the address of our bishops we learn that the whole number of persons received into the Church during the past quadrennium is less than two hundred thousand, a gain of less than four per cent. per annum upon a communion of one and a half million of members. How great is the contrast between this result and the "thirty, sixty, and an hundred fold" spoken of in the parable of the kingdom of heaven!

Thousands of co-laborers with us, are toiling constantly to cultivate Immanuel's land. If miracles of power are not always witnessed, wonderful works are in many places. Faithful women not a few are achieving, instrumentally, great things toward the redemption of man. Through their agency in union with the pastors, and also by special efforts as preachers of righteousness, God is moving through the churches with great awakening and converting power. The missionary cause, too, has received a powerful impetus at the hands of the women of our Church, before whose path new doors are opening into wider fields of white and harvest, and a richer fruitage of success is gathered year by year. And the temperance cause as well has begun a new era of great promise, in which are employed the eloquent voices and pens and personal efforts of pious Christian women, among whom some of our own elect ladies are distinguished as active and efficient co-workers.

With great satisfaction we remind you that our schools of learning continue to be divinely recognized by the presence and power of the Holy Spirit. Gracious revivals have been developed within their halls, under the guidance of our devoted Christian educators. God has opened the hearts of some of our good and wise men, whose generous gifts have flowed into the treasuries of a few of our colleges. We hope that many others will emulate their example, and that there shall be secured, speedily, a liberal endowment of our institutions of every grade in this country and in other lands. We commend to you earnestly, daily prayer for colleges and seminaries. Ask God for their highest prosperity—that learning and godliness may everywhere be combined, and that all our institutions may take rank among the chief instrumentalities for evangelizing the world.

A few only of many personal duties can have been brief mention made in the address. Daily Bible readings, at the family altar, and in closet worship, should be a universal habit. For lack of it very little is known of many of God's most precious truths. "My people perish for lack of knowledge." The protection and profit and pleasure of having the memory stored therewith cannot be overestimated. "Oh, how I love Thy law!" It is my meditation day and night, should express the sentiment and practice of every child of God. "That men ought always to pray and not to faint," are the words of Jesus. Do not restrain prayer before God, nor neglect the Saviour's special admonition: "Enter into thy closet, and 'pray to thy Father which is in secret.'"

In the home of Bishop James there was a chair at which the Bishop knelt from one to two hours nightly in private prayer. Both our "Father which is in secret," or His angels who minister unto us, know where that chair is in our home. Alas! Alas! Too many homes have no family altar. And the closet door, we fear, is not opened and shut so frequently and faithfully as the door of the counting-room or work-shop, among our people. Be instant in prayer. Instant prayer brings instant relief. Prayer opens heaven and lets down glory like a flood upon the consecrated place and hour, sweet hour of prayer!

The decay of spiritual life begins where constant prayer ceases, and the promise of the life that now is becomes the absorbing pursuit. Eschew worldliness. Keep the lines distinct between the narrow path of self-denial for Christ's sake and the broad way of conformity to the world, remembering the dread alternative, "If any man love the world, the love of the Father is not in him." In this direction those who are pastors of the flock should be examples by abstaining from secular pursuits, and especially from office-seeking, and by "giving themselves continually to prayer and to the ministry of the Word."

As American citizens, we do right to indicate our choice of just men to rule over us, and to exercise the right of suffrage faithfully, and also to vindicate and maintain the equal political rights of our native, our adopted, and enfranchised citizens. All this may be performed as religiously as the duty of prayer, with an eye to the glory of God, the maintenance of good order in society, and the elevation of man.

Parental oversight of the literature of childhood and youth is of equal importance with jealous watchfulness over the companions allowed to them. We fear that thousands of parents know very little of the reading of their children, and they allow unchallenged loose and even licentious literature the freedom of their homes, which poisons the thought, perverts the imagination, and depraves the heart and lives of the children of the church. We should know what they read, by providing freely the choicest publications at our command. Money expended thus is money saved, with purity retained and integrity added. Our own publishing houses will amply supply this demand. The duty assigned to our pastors, superintendents, and Sabbath-school committees, to decide what books shall be used in our schools; if faithfully performed, would protect our libraries, and yet we

fear that a neglect of this supervision has admitted improper reading thereto in some instances. Special attention is asked to this important regulation, and also to the manifest advantage of using the Hymnal in our Sunday-schools, to promote a more intelligent spirit of devotion among the children.

The missionary zeal of the Church needs greater quickening. Feeble churches at home; heathen people abroad, and in our own land as well; enfranchised millions, and other impoverished, struggling communities in the South; with the numerous rapidly growing towns on the lines of Western emigration, call in vain for help, because our missionary funds are so limited. If all our people were contributors, and the complete missionary system of the Church was carried out everywhere, we would secure annually double our present revenue.

Lack of uniformity in the financial plan of our churches embarrasses ministerial support and our benevolent enterprises generally. Novel plans for raising money are unprofitable. Direct contribution alone has the sanction of divine appointment. The regulations of the Discipline, if diligently observed, would produce the largest and most permanent results. Our pastors, then, would find their way prepared from year to year, and not be embarrassed, as many of them now are, by finding in new charges novel changes in the mode of raising money. An itinerant pastorate requires uniformity of system in order to the highest financial efficiency.

Dependence on extra help at religious meetings, in many places, we fear, is becoming a hindrance to the permanent results of our revivals. Personal effort on the part of a quickened membership, prompted by the faithful pastor's appeals, with full reliance on the Word of truth, and on the Spirit's presence and power, always secures the most abiding results. Other than home agencies are not condemned, but these are paramount, and to be preferred, as our church records show from year to year.

A want of reverence in the house of God is increasing in some places, which should be promptly yet kindly corrected. We refer to lateness of attendance, lingering about the door until after service begins, pre-occupation of mind with secular conversation up to the time of entrance, leaving before service closes, busily adjusting hats and coats, and even talking, while the doxology is being sung. Whether the un-Methodistic habit of standing while leading in public prayer helps to promote reverence or otherwise, we submit for consideration.

Our camp-meetings are less helpful to the spiritual life of the Church than they should be. Especially is this true when they are made a source of revenue mainly, or where entertainment rather than salvation is the chief end, or where luxurious ease and popular amusement are more largely patronized than prayer-meetings are. Serious hindrances to the cause of Christ are often suffered over a large extent of territory near camp-meetings by the desertion of houses of worship, the suspension of public service, and a general demoralization of the community, and by the desecration of the Sabbath day in public travel. This is a crying evil that demands correction.

We question seriously the propriety of permanent union efforts where the distinctive methods of the Church are yielded to conciliate the prejudices of good men of other denominations. We lose more than the Master gains, while others gain all we lose. We should not be bigots, yet we do well always to remember we are Methodist Christians. And we are constrained to condemn, as a real grievance to all good people, many meetings held in the name of Christianity and temperance, which are controlled by inexperienced and in some cases by irreligious men. They often supersede religious worship, lower the standard of piety, and encourage neglect of the house of God on the Sabbath. Christian temperance meetings should be held by all our pastors with the aid of their people and other co-workers. Let the Church lead in every good word and work.

Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.

LEWIS C. MALLACK, DANIEL C. KNOWLES, JAS. B. FAULK, CHAS. O. FISHER, WM. STEPHENS, ISAAC F. KING, THOS. N. BOYLE, DAVID COPELAND, EDWIN NIFFERT, JAS. S. SMART, LEWIS HARTSHORN, PHILIP M. STARR, JAS. M. THORNTON.

NOTES ON THE GENERAL CONFERENCE.

BY A DELEGATE.

The General Conference of 1880 has passed. As no great emergency had arisen, and no question of marked and general interest, not much was expected of it; yet this moderate expectation must have been disappointed as to its course and the work it accomplished.

The preceding General Conference made an attempt to lessen the waste of time and facilitate the transaction of business. The committee it appointed made a judicious report, proposing, among other things, to reduce the size of important committees. The report was rejected, and it was claimed that each Conference has a right to representation on the usual standing committees. Of course it is impossible for the delegates to attend the committee meetings, and what Conference rights have to do with them, it is difficult to decide. Some delegates had the satisfaction of having their names printed on the lists of nine large committees. This demand for personal recognition is one of the evils connected with the Conference action that impeded business. The chair-

man of one of the standing committees was called on to appoint thirteen sub-committees. While striving to appoint those who could best attend to the business, he was met by a complaint that he was neglecting the members; and in his next appointments he was constrained not to consider who could best attend to the subjects to be considered, but who had not been appointed on these committees. Of course, in all large bodies some are much better fitted to mature business than others.

Another source of delay and loss of time was the repeated calling of the roll of the Conferences for the presentation of petitions and memorials, followed by a roll-call for resolutions. As these papers received in the first instance the direction indicated by those who presented them, they might have been collected informally, as was done later in the session, and arranged and distributed by one of the secretaries.

Much time was occupied by questions of privilege relating to changes in the delegations, and much wasted by capricious points of order. Some few men seemed to think it was important that they should speak on most of the questions that came up for consideration. There was but little good speaking, and speeches had but little effect, except to delay business.

The committees worked hard, and prepared much business, but their chairman found it difficult to secure the introduction of their reports. The rules were repeatedly suspended that they might be received, and, without reading, ordered to be printed. It was ordered that all reports should be presented on Thursday, May 27, and the Conference adjourned the next day. There was a determined effort to secure an early adjournment, resisted by many who considered it the duty of the Conference to attend to its business. The hour was fixed at ten o'clock Friday evening, and on Friday morning was changed to five o'clock. At the close of the morning session, a committee, consisting of five bishops and the chairmen of the standing committees, met to consider what business should be presented in what should remain of the last three hours, after deducting time for the opening and closing services. Of course, only a small part of the business could be presented. It would have been better to have given less time to the committees, and to have held afternoon sessions of the Conference. By so doing, it could have adjourned several days earlier. It is certainly highly creditable for the Conference to adjourn as it did, and leave so much important business matured at so much cost unattended to.

Of the questions that had excited public interest, few received attention. A report had been prepared on the ordination of women, but it was not called up. It was, however, made apparent that the law of the Church, as expressed by the General Conference and interpreted by the bishops, forbids the licensing of women to preach. The attention of presiding elders and of our theological seminaries should be called to this point.

The question of extending the pastoral term was considered in the committee on Itinerancy, but not reached by the Conference, and no provision was made for exigencies that obviously exist.

The same fate awaited the majority and minority reports relative to the presiding elder question, which were not called up in the Conference. The friends of reform had no opportunity to test their strength. It is quite probable that if the general question had been discussed, a rule would have been adopted giving the annual Conferences the power to determine the number of districts. This would be an important concession. Those who desire the nomination of the presiding elders by the Conferences, in their consultations found good reasons for encouragement and perseverance in their efforts in behalf of a cause that must succeed at no distant day. Many of the elections now made by the General Conference should be committed to executive boards having charge of the interests involved. They would be made in a more careful and judicious manner, and by those better prepared to judge of the relative qualifications of the candidates.

While we consider the course of the late General Conference very reprehensible in allowing important business to be matured and then adjourning without considering it, perhaps it did not err more than some preceding Conferences; and it is to be hoped that hereafter a larger number will be selected whose professional and business engagements, or inclinations, will enable them to attend to the interests of the Church. The Conference was conservative, and we think no special harm can result from its action. Some important changes were made in the Discipline that will lessen the difficulties of administration and promote peace and prosperity.

ROUND LAKE.

Preparations are in progress for one of the most prosperous seasons at Round Lake, in all its history.

The National Holiness meeting began on the 12th inst., conducted by Rev. J. S. Inskip, assisted by the National Committee. We trust it will prove glorious in its results. Applications have been received from several States for large accommodations.

The interdenominational Sunday-school Assembly, to commence July 20, cannot well fail of being a splendid success, under the leadership of Rev. J. A. Worden. A large gathering and grand results are confidently expected.

Open, then, your heart, open it without measure, that God and His love may enter without measure, like a torrent. Fear nothing in the path which you are treading. God will lead you as if by the hand, if only you do not doubt, and are filled rather with love for Him than with fear for yourself. — *Fenton*.

Our Book Table.

AMONG THE THORNS: A Novel, by Mary Lowe Dickinson. New York: G. W. Carleton & Co. 12mo, 439 pp. This volume first appeared as a serial in the *National Repository*, and attracted deserved attention. We rarely find time to read this form of literature, but the book of an esteemed friend claimed this act of courtesy at our hands. We can speak of it, therefore, intelligently. It is a powerful and wholesome work of the imagination. Its incidents occur just before the late civil war, chiefly in Florida and Vermont, although the scene changes to Italy and England. Its pictures, both of the highland and of Southern and of Italian life, are admirable. Some of its characters, such as Aunt Patience, Rachel Hopkins, Rubetta and Hugh Thorne, are drawn with remarkable vigor. The progress of unresisted temptation to use trust funds where misfortune and pride combine to solicit their appropriation, and the consequent terrible retribution that is sure to follow, are developed with remarkable skill and naturalness. The moral of the volume, from first to last, is pure and impressive. Some portions of the story are sad enough, but, on the whole, vice receives its adequate condemnation and virtue becomes its own highest reward. The incidental touches at the now forever vanished horrors of domestic slavery, and the development of the noble purpose to subordinate life and business to the elevation of humanity, give an interest above the simple movement of the story to this very attractive work of Mrs. Dickinson. We heartily congratulate her upon her decided success in this very entertaining and skillfully executed volume.

We referred, a week or two since, to a collection of the periodical articles and essays of Dr. Curry, which had been gathered into a volume and published by Hitchcock & Walden, under the title of "Fragments, Religious and Theological." The Western Book Concern publishes a companion volume, entitled "PLATFOOM PAPERS: Addresses, Discussions and Essays on Social, Moral and Religious Subjects," by the same writer. These papers are longer, more elaborate, and of higher popular interest than the others. The first two, on Arminian Theology and the interminable conflict, are the very able papers which were read at Chautauque in August of 1879, and attracted much attention at the time. Some of the addresses were delivered at college commencements, and are among the best specimens of the intellectual grasp and pure and vigorous style of the author. The scholar, the nation, the Church, the denomination, the school, civil government, revelation and inspiration, and faith and culture, come under the thoughtful and penetrating and clear discussion of the veteran editor and theologian. The volume is worthy of careful reading, and will be a valuable addition to the religious, ethical and social literature of the pastor's library.

PERFECT LOVE: or, Plain Things for Those who Need Them Concerning Christian Holiness, by Rev. J. A. Wood. Twenty-eighth edition, revised and enlarged. Published by the author. This work was first published nearly a score of years ago. We read it with pleasure and spiritual profit at the time it was first issued. Few purely religious works have enjoyed such a wide distribution. Over twenty-seven thousand copies have been placed in circulation, accomplishing blessed service in the work of Christian nurture. The present edition has been largely rewritten, and is much enlarged. It preserves, however, the same form, and in a series of questions and answers, presents the doctrine, the experience, the profession and the practice of Christian holiness. It is eminently practical, presenting the most positive side of the blessed truth it advocates, than devoting its pages to the argument for its Scriptural nature and requisition. To a soul seeking after conformity with God, and pointing the way to the nature and image, no simpler, clearer or better volume could be proffered than this. We trust its sale will still increase as the years go on.

The American Book Exchange publishes a valuable addition to our large and growing temperance literature in the work entitled, *LEAVES FROM THE DIARY OF AN OLD LAWYER*; Intemperance the Great Source of Crime, by A. B. Richmond, esp., of the Pennsylvania Bar. We have often heard incidents from judges and members of the bar more harrowing and terrible than ever dropped from the lips of a reformed inebriate. These papers contain the court experience of thirty years. They cannot be read without a shudder, and fresh vows to use every honorable measure to put an end to the amazing crime of run-selling and liquor-drinking. What would become of the bar, literally and figuratively, if run-drinking should cease? This is a good volume to scatter in the community. It will attract readers by its incidents, and impress them by its illustrations of the retributions following drunkenness.

Harper & Brothers publish, in their excellent and cheap student series of histories, an abridgment, revised and corrected, of David Hume's HISTORY OF ENGLAND, from the earliest times until the Revolution in 1688, brought down to the treaty of Berlin in 1763, by J. S. Brewer, M. A., of King's College, London, with an appendix by an American editor, illustrated by maps and woodcuts. It is the best compendious English history for academies and high schools that has been published, and will be appreciated by the heads of these institutions.

G. P. Putnam's Sons issue, in their series of Knickerbocker Novels, *UNCLE JACK'S EXECUTORS*. Paper covers, 60 cents. Boston: For sale by Estes & Lauriat. This volume is from the pen of Annette Lucile Noble. It is to be said to its credit that it is so unseasonable as to have no broken hearts and not even one villain in it. It is an interesting development of average New England daily life, well pictured, with the interest of the story sustained until the last.

The notable articles in the ever-reliable *Appleton's Journal* are "Shakespearean Myths" concluded; "Burton's Anatomy of Melancholy;" and "Siberia," a sketch of the relations between England and Russia for the past four years.

Lippincott preserves its characteristic for drollery. "Summerland Sketches" concluded; "Lavinia Tennis" receives due and reasonable attention in an interesting paper; "Through the Yellowstone Park to Fort Cass, Part I," covers a note and to-be-popular region of the West; and "Carpeaux," a French artist is brought to our favorable notice with some excellent pen-and-ink drawings of some of his pictures.

The prizes offered by L. Prang & Co. have been awarded in the competition for designs for Christmas cards, and the coming season will be rich in elegant new designs.

The June number of Mr. Moses King's *Harvard Register*, the leading college paper in this country, if not in the world, will contain a large amount of very valuable matter. Every graduate of Harvard should enroll himself on the list of subscribers, if he would keep up a knowledge of his classmates' records; special pains are taken to make this paper invaluable to every alumnus of Harvard.

The *American Bookeller*, published by the American News Co., New York, semi-monthly, at \$1.00 a year, is one of the best literary journals of the day. A notable feature is the *Index of the day's literature* given each month. This alone is worth ten times the subscription price, in showing the reader just where to look for the new articles in current literature of special interest to himself.

Our Book Agents at New York have issued, in good style, A CONCORDANCE TO THE HYMNAL, by Wm. Codville, of

McKeesport (Pa.) Academy. It is to the Hymnal what Cruden's is to the Bible. I have spent hours in having my brethren, in searching for a hymn the first line of any verse of which I could not recall. I had a part of a line, or phrase, slung through my brain, but I could not command the first line. Now with this Concordance I can find any hymn in the Hymnal in a minute, if I know but one word in it. In selecting hymns for public worship, or to quote in the sermon, this work is invaluable in economy of time, and is felicitously with which adaptation is secured. Fitness of hymns increases the power or effectiveness of the sermon. The want of such a work as the above to aid in the better adaptation of hymns has long been felt.

But there is another great boon in the work. We want hymns bearing upon certain texts. The Hymnal has an "Index of Subjects." But we find in this index. By the aid of the Concordance we can find the hymns in the index. These thousands of texts not in the index in the sermon, this work is invaluable in economy of time, and is felicitously with which adaptation is secured. Fitness of hymns increases the power or effectiveness of the sermon. The want of such a work as the above to aid in the better adaptation of hymns has long been felt.

1. "I'm not ashamed to own my Lord, Or to defend His cause; Maintain the honor of His word, The glory of His cross." 2. "Firm as His throne His promise stands, No lie can ever sever; What I've committed to His hands, Till the decisive hour." 3. "Hundred of parallel instances might be cited. But this suffices. No more helpful book has been offered for the pastor's study. It meets a want, it is welcome, and as a desideratum, you cannot afford to be without it. It is cheap—\$1.50. Mages has it, or will get it. Secure it, and you will join me. Eureka!" J. O. PICK, D. D.

Magazines.

Scribner's Monthly for June will prove especially interesting to all its readers who have access to the Art Museum at Boston, by reason of Mr. Horace E. Scudder's admirable paper, "William Blake, Painter and Poet," whose drawings are full of interest. Eugene Schuyler's life of Peter the Great has reached its fifth installment, and his able and most successful editor, James Russell Sturgis, contributes a fully-illustrated paper on "Thackeray as a Draughtsman," the concluding extract from the "John Jay and John Jay Raymond" relate to the Philadelphia Convention of 1866, constituting an important link in the chain of historical events following the close of the civil war.

The foremost attraction in the *Atlantic* is the new poem by Longfellow, "The Poet and His Songs," in which, however, we fail to find the exquisite rhetorical measure which we have learned to admire so much in our favorite poet's verse. The accent varies in the corresponding lines in some of the verses, so that the same measure cannot be applied to them all, and we sadly miss the uniformly flowing rhythm and music of most of his poems. The sentiment of the poem is a beautiful one, and all will be glad to learn the poet's secret power.

"For voices pursue him by day, And he listens, and needs must obey." When the angel says, "Write!"

Richard Grant White contributes an article on the text of Shakespeare's King Lear. Mark Twain humorously constrains a telephone conversation sounds to the listener who joins only one end of it. The Review article is devoted to "The Light of Asia," and other recent poems. The July number is to contain the conclusion of Mr. Lowell's novel, "The Captivity of the capture of Richmond, and a sketch of summer travel on an American river by Mr. John Burroughs, whose out-door articles are always so full of flavor and sparkle.

The exquisite frontispiece to the "Spring-time" paper in the June *Harper's*, with its fragrant apple-blossoms and birds flying out from the pines, has been a masterpiece of the pen and the magazine illustration for months, while the other illustrations to the same article hardly fall behind it in exquisite beauty. The historical papers have to do with the country of Martin Luther, and the capture and execution of Capt. Nathan Hale, a patriot in the American Revolution. "Hieronymus Pop and the Bala" is a capital illustration of the sketch of negro life and language. The editor's literary record is unusually full.

Lippincott preserves its characteristic for drollery. "Summerland Sketches" concluded; "Lavinia Tennis" receives due and reasonable attention in an interesting paper; "Through the Yellowstone Park to Fort Cass, Part I," covers a note and to-be-popular region of the West; and "Carpeaux," a French artist is brought to our favorable notice with some excellent pen-and-ink drawings of some of his pictures.

The notable articles in the ever-reliable *Appleton's Journal* are "Shakespearean Myths" concluded; "Burton's Anatomy of Melancholy;" and "Siberia," a sketch of the relations between England and Russia for the past four years.

Literary Notes.

The prizes offered by L. Prang & Co. have been awarded in the competition for designs for Christmas cards, and the coming season will be rich in elegant new designs.

The June number of Mr. Moses King's *Harvard Register*, the leading college paper in this country, if not in the world, will contain a large amount of very valuable matter. Every graduate of Harvard should enroll himself on the list of subscribers, if he would keep up a knowledge of his classmates' records; special pains are taken to make this paper invaluable to every alumnus of Harvard.

The *American Bookeller*, published by the American News Co., New York, semi-monthly, at \$1.00 a year, is one of the best literary journals of the day. A notable feature is the *Index of the day's literature* given each month. This alone is worth ten times the subscription price, in showing the reader just where to look for the new articles in current literature of special interest to himself.

The
TE
Jun
BY J
I. Prel
The sec
Jerusalem
of Tabernac
courses wh
before the
and essent
their lack
At one m
the next r
saying of
their carn
transient c
quickly g
teaching w
ous batte
him (vater
II. Int
Delude
was soon
throne a
away by
words as
(verses) a
Perhaps a
made a d
tude and
ples. T
faith, a d
gled with
worldly fa
In any c
it could r
dressing
warned th
in their p
come disc
In His w
not the pl
the Messia
hoped for
truth, an
free." He
have utter
quickly to
their ang
final free
what see
to a bo
They bla
of their
answered
were new
false bod
tense. Th
a slave
children
the house
one; beca
to the pu
their son
privilege
of Satan
have the
was the
ance and
which al
moment
only one
the house
to them
from the
"free in
III. Ver
Verse 3
referring
construction
(a My ex
23; Heb.
is not su
verts met
ship is r
and obey
Time a
man's rel
parative
saves, the
good I at
position
beginning
ing is the
the devil
prelusion
then it is
of vital
Verse
Lord pro
so vainly
real know
not their
the heart
learn of
head. T
in a high
content
Roman i
of error
liver. A
sets free
Paul reje
sons of
17; Gal.
A man
from ab
money w
proper c
liberty
were a
man, the
which r
many m
Verse
as Augu
same spr
sprung
(Chrysos
The reas
pride in
made a
anger an
dom be
acted as
ness of
no freed
they fal
ise of f
achiever
(Farrar
freedom
22: 17;
who, th
of a bon
— Yes,
They he
Rome.
ome. Th
meanin
age." H
never w
and had
master.
ville.

The Family.

AN OLD MAN.

BY ELLA C. G. PAGE.

Only a poor, old man!
Along his way with feeble steps he trod,
Among the strong, athletic youth, who
low—
As 'mongst them came his figure moving slow—
Whispered, with half-loud laugh and jeering
noil.

Only a poor, old man!
He walked alone—few were his kindred
ties;
Those he had loved in early youth were
dead;
The pallid marble gleaming o'er their
head
Pointed, sad index, to the far off skies.

Only a poor, old man!
He served his Lord, and in His house was
found,
Bent, eager, listening to the words of
truth;
Dear in his whitened age as in his youth,
Still seemed to him the Gospel's joyful
sound.

Only a poor, old man!
I saw him lying in his coffin's fold;
A smile, all glorious, lay upon his face,
As if, like Stephen, in the holy place,
God's presence did his dying eyes behold.

Only a poor, old man!
But angels saw the soul fully grown,
And with great joy they seized it as a prize,
And bore it 'neath the dome of Paradise,
And laid it, safe for aye, close by the Throne.

Only a poor, old man!
Earth hath her many, all o'erlooked before,
Who, to heaven's great tribunal yet shall
come,
With white-washed robes, up from each
lowly home,
To serve Him in His temple evermore.

Methuen, Mass.

ASHAMED OF JESUS!

BY MARY MORRISON.

Among young people nothing strikes
us more painfully than the fact that
so few are willing to show any alle-
giance to the King of kings, or any
loving loyalty to the blessed Saviour.

One of the saddest things in life is
to see one who has been brought up
from early childhood to revere the
Bible, when going out into daily life,
is ashamed to give testimony in favor
of it. Even since writing the above,
I have met one of these should-be
Timothys, who, with perfect apparent
candor, disclaimed his church, and
spoke of the Bible as "old-fashioned."

The blessed Book, as a general
thing, if seen at all in their rooms, is
a closed book. Even on Sundays,
some religious paper or book is taken
in preference, or more probably some
novel or paper with no sacred pre-
tension. This is so much more com-
mon, that one taking the Bible to
read on Sundays is looked upon as
original, and upon week days as
more than eccentric.

"Those who love the Lord speak
often one to another," but not often
enough in the spirit of loving zeal and
tender interest. Shall critical con-
versation in regard to ministers and
argumentative discussion on minor
religious points entitle one to be num-
bered among "His jewels?" How
many things are said among those
who love the Lord which would in-
sure the inscription of their names in
His book of remembrance? Verily,
many loving, heavenly talks, even of
the nature of that on the way to Em-
maus, might be recorded, but how
often the dispute waxes hot between
Paul and Barnabas! They are not
ashamed of Jesus, but, hot in the de-
fense of their own personal views,
they forget to manifest His spirit;
they lead few of those who are with-
out to follow the Master. There is
no radiance in their faces to show
they have been with Jesus; they only
seem to walk in shadow.

How sad it makes us never to hear
the name of one we love mentioned
with interest and affection! If, as
we are told, we are surrounded by
ministering spirits, how dreary much
of our talk must seem to them, as
well as unaccountable to the world—
"of the earth, earthly," unlighted by
sunlit "lilies of the anunciation;"
no word to the poor benighted wan-
derer to tell him that Jesus came into
the world to die for him. Well may
Gabriel stand still in wonder. He
came so gladly, so swiftly, to bring
the glad news. They stand silent,
ashamed of Jesus!

There are many nominal believers
among the young men of our cities;
they look upon an infidel as a mon-
strosity; they have been taught
the Scriptures, but in works they
deny them. They are ashamed to
have it known that they read the
Bible or pray. I don't know but
some of them would rather be thrown
into a den of lions than have it said
of them that they knelt "at morning,
noon and night to pray." They are
not ashamed of most questionable
company; they fear to acknowledge
that there are any plays or actors too
evil for their patronage. "I write
unto you, young men, because ye are
strong, and have overcome the wicked
one." Blessed commendation! Bet-
ter than the fairest, most hardy-

earned diploma. Would that it might
be applied in more instances! What
a grand army for the truth we should
have in our country! But they are
weak; they have shown their vulner-
able point; they are—ashamed of
Jesus!

And yet He died for them! A
gray-haired mother, away off in the
home in the country, prays with
trembling voice for them. How her
heart would be cheered if she could
know that the young man she has
sent out into the world was strong,
and had overcome temptation. Then
every care would be lightened; she
would feel as God sent His son into
the world, so she had sent her son—
to "make disciples." Then, although
the chair might stand vacant, and the
old home seem solitary without the
youthful tread, yet there would be a
gladness in her dear old heart because
her son was a worker in the vineyard,
doing His will; and though the boy
"may never live as before in the old
homestead, yet the mother will re-
member the better country, even the
heavenly, and look forward to the
time when she will stand there gladly
yet humbly, and say, 'Behold, here
am I, and the children Thou hast
given me.'"

There is another class who re-
verence the Scriptures as a classic, rank-
ing them with the Iliad and Odyssey,
the works of Plutarch and Herodotus,
and who have a dim idea that they
contain a misty, much-disputed his-
tory about one Jesus of Nazareth who
lived a life worthy of honor; but they
fancy if they take the time to study
into it themselves, they will be num-
bered among the insane fanatics who
have pursued the subject with such
blind foolishness that they, like their
leader, are "despised and rejected of
men." They consider the life of the
Saviour as pathetic, but very imprac-
ticable to imitate. They do not try to
solve the reason of their existence;
they do not seek to prove the doctrine
of immortality. Like the waves of
the sea, they are driven and tossed,
but seek not wherefore. They may
seem in conduct often Christlike, but
they are kind from motives of hu-
manity and from policy. Probably
they never pondered the words of Je-
sus, "Except ye be converted;" and
if they notice them, they would con-
sider the words a wrong translation
or a fallacy. They seek to know
nothing of the land to which they are
going, or what proof there may be of
any such country. These blind phi-
losophers are willing to risk eternity
on guesses. Some of them believe
there is a heaven and a God, but
they have no knowledge of the coun-
try or its King, and seek none. They
are ashamed of seeking to know more
of Jesus, and are not even willing,
like Nicodemus, to seek him in se-
cret. Sometimes, seeing a noble
Christian life, they wonder, admire,
and then forget it in some brilliant
temporal triumph.

Happily, there is another class;
"they are followers of Him as dear
children." Led by the Spirit of God,
they are the sons of God, heirs with
Christ himself, co-laborers together
with Him, clad in all the armor of
God. They know in whom they have
believed. They don't expect the gates
of Paradise to fly open at sight of
their banners covered with stains of
conflict; nevertheless, they gladly
bring these, but hold the Cross first
and highest. They have overcome
through the blood of the Lamb, and
gladly will they be welcomed; but
what of those who were ashamed of
Him and His words—who chose the
purple and fine linen of this world's
favor? They will stand calling on the
rocks to cover them and hide them
from the face of Christ, who, coming
in the glory of His Father, has looked
upon their faces and has been ashamed
of them.

EVENTIDE.

BY ANNIE ARMSTRONG.

'Tis eventide; the twilight slowly falls,
The sunset glory lingers in the sky
As if it were loath to fade; the twittering calls
Of birds grow fainter on the branches high;
And through the perfume-laden summer air
Sweet evening sounds are floated far and
wide;
While cooling breezes whisper everywhere,
At eventide.

Forgotten in the tranquil sunset hour
The dust and heat that marked the weary
day;
Forgotten is the tempest's scathing power,
Which clouds roll backward; for now far
away
Their silvery linings shine with splendor soft,
While a fair rainbow melts its regal pride
In the departing light the day has doffed,
At eventide.

A sense ineffable of rest and peace
Comes down—of triumph after care and
pain;
The angel Faith bids all complainings cease,
And trusting souls grow strong to toll again;
He knows, who crowned the storm with rain-
bow bright.

How best the human heart is purified;
Life's little day will vanish out of sight
When lost in glory of the sunset light,
At eventide.

Those who give not till they die, show
that they would not then if they could
keep it any longer. — Bishop Hall.

AMONG MY FLOWERS.

BY MRS. MARY D. WELLCOME.

"My faultless friends, the plants and flowers,
Have only smiles for me.

"When tired and worn with worldly care,
Their fragrance seems like praise;
A benediction in the air;
Pure as an unfallen angel's prayer,
Sweetening the saddest days.

"Oh, sacred is the use of these
Sweet gifts to mortals given,
Their colors charm, their beauties please,
And every better sense they seize,
And bear our thoughts to heaven."

George W. Bungay.

Everywhere God has scattered with
profusion lovely flowers of every hue.
Even among the snows of the Sierras
the crimson snow-plant arrests the
steps of every tourist by its wonderful
beauty. The first thing his Creator
bestowed upon man, was a garden.
And He not only provided for him
that which was "good for food," but
also that which was "pleasant to the
sight."

I believe that I always had a pas-
sion for flowers, for as soon as I was
old enough to do so, I would gather
the beautiful wild flowers that grew
in profusion around the old farm-house
— blue and white violets, snow-drops,
columbine, trailing arbutus (May
flowers, they were always called in
those days). How sweet they were,
how beautiful! When the Confer-
ence held its session at Gardiner,
a few years ago, I revisited the home
of my childhood, and for the first
time for more than thirty years wan-
dered over the pasture seeking those
spots where I used to find the May-
flower in greatest profusion, and
gathered a bouquet which thrilled me
with memories of "ye olden time."

When I was old enough to ramble
in the woods, what treasure I found
there also. How delighted I used to
be when I discovered a yellow violet,
hiding away in its beauty in this se-
questered spot. The anemones were
much larger than I gathered in the
shelter of the woods.

"Where art thou, fairest flower of spring?
Did winds of heaven give thee birth?
Too free, too airy—light a thing
For any child of earth!"

The wild azalea was a rare find, and
with what satisfaction we bore the
clusters to our home. The bright
summer days brought the red lilies
of the field, and the dreary autumn
gave us my favorite wild flower—the
fringed gentian.

"Pale knots of grasses fringed the open space,
Her lifted cups passed lightly thro' and
tho'."
Each chalice molded in divinest grace,
Each brimmed with pure, intense and per-
fect blue;
Alone, and spotless in her virgin fame,
Her life upheld the year's immortal claim."

Elsie Goodale.

William Cullen Bryant and Whittier
have rhymed the praises of the gen-
tiana. Says Bryant:—

"Thou blossom, bright with autumn dew,
And colored with the heaven's own blue,
Thou openest when the quiet light
Succeeds the keen and frosty night."

"Thou waitest late, and com'st alone,
When woods are bare and birds are flown,
And frosts and shortening days portend
The aged year is near his end."

But I am lingering among the wild
flowers of childhood hours instead of
the cultured flowers of my autumn
days. Yet even these touch a chord
that vibrates ever to the far-off spring-
time of youth. The gay Due Van
Tholl tulips in my garden bed, Yellow
Prince, Alba Regalis, and Rose-
sea, remind me of my annual visit
each spring to the wonderful garden
— for those days — of that English
Squire, Robert Gardiner, whose re-
mote ancestor gave name to our
goodly town. Had I gone by the
road, it would have been a three-
miles' walk, but across lots it was
only about half a mile. What a
happy day that was to me when I
visited every object of interest, and
saw in the conservatory such lovely
flowers; and even oranges and lem-
ons, golden among the shining green
foliage. In the garden, growing in
great profusion, were the gay tulips,
and I always returned laden with the
blossoms the kind old gardener gave me.

How sorry I was one day, to be-
hold the Gardiner house burning to
the ground. A stately pile of gran-
ite, modeled after the English style,
succeeded, and many an hour was
spent in after years within its walls,
and wandering in its parks and dells.

Miss Lucy was for several months
my Sunday-school teacher, and her
pleasant calls and gifts of flowers and
cuttings are cherished in sweet re-
membrance. She has long since
passed from earth, and the flowers
have perished; but the little book she
gave me, with her name written on
the fly-leaf, is cherished still as a me-
mento of never-to-be-forgotten days.

Well, here am I, in the autumn of
life, with not only the wild violets,
snow-drops, May-flowers and anem-
ones blooming around me, but my
window-boxes are crowded with those
hot-house plants I rarely saw in
those far-off days except in the con-
servatory referred to. For these

precious gifts from a loving Father's
hand, I daily thank Him. They re-
veal His wondrous power, His skill-
ful hand.

It will not do for me to take any
more space now. When I come
again I will tell you more about them.
Yarmouth, Me.

METHODIST MIRACLES.

BY REV. NATHAN HUBBELL.

The day of miracles is surely not dead,
Claim it, and ye risk reputation;
Three Methodist schools (alas! shorn of their
head),
Still survive the decapitation.

Did Warren, at Bunker Hill, sink to his rest,
Bemoaned by a sorrowing nation?
A bishop he is at the "Queen of the West,"
By stern Methodist dictation.

Yet another high name, of undying worth,
To our great church militant is given;
Lo! Bishop Haven once more treads the broad
earth,
But, meanwhile, rests triumphant in heaven.
Stony Brook, N. Y.

The Little Folks.

A TRUE INCIDENT.

BY SARAH GODDARD.

I have no doubt that many of my
young readers often come across some
curiosity, a new toy, or other object of
interest, which they carefully guard,
and keep ready to bring forward at a
moment's notice when papa returns
after a long journey, or when he en-
ters his home at the close of the day.

I have seen many little ones eagerly
run to meet a dear parent, and
exclaim, while exhibiting their treas-
ures, "See papa, or, see mamma,
what I have got! Isn't it beauti-
ful?"

I could give you accounts of many
such greetings which I have wit-
nessed, but I shall only tell you now
what one little girl, named Alice, had
to show her papa.

Evening had come, and she list-
ened for the sound of her father's ap-
proaching footsteps. He entered, and
almost before he could find a seat in
the family sitting-room, his darling
was asking to sit on his knee that she
might show him something; and
without waiting for a formal invita-
tion, she made ready to jump into his
lap. Her words were: "Listen to
this, pa; isn't it beautiful?"

It was not a picture or a toy which
she had to exhibit, or tell him about;
but she repeated words which she
found that day in her Sunday-school
paper — which she held in her hand
— printed in large letters. They
were the words of an ancient writer,
and they pictured to her mind a scene
and place which the Psalmist David
described in the most beautiful poetry.
Her father was all attention —
for he loved his child very much —
and she began to read in a clear,
childish voice, this beautiful twenty-
third Psalm:—

The Lord is my Shepherd, I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul; He leadeth in the
paths of righteousness for His name's sake.

Yea, though I walk through the valley
of the shadow of death, I will fear no evil,
for Thou art with me, Thy rod and Thy staff
they comfort me.

Thou preparest a table before me in the
presence of mine enemies; Thou anointest
my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me
all the days of my life; and I will dwell in
the house of the Lord forever.

Occasionally she would stop to
hear what her father had to say, and
often she exclaimed, "Isn't it beauti-
ful?" She seemed to realize what
rich blessings were bestowed by the
"Good Shepherd," and those who
loved Him might dwell in peace and
safety. She had a home in the coun-
try, and she knew full well what was
meant by "green pastures and still
waters."

She was looking forward to a
change, in a few weeks, from her
city home to the dear home which
she loved so much, where sweet
flowers had been wont to bloom
and the birds sang merrily among
the trees.

The spring and summer came, and
with them the birds and flowers; but
Alice's voice was hushed — hushed
on earth that she might sing with the
angels in heaven.

Who of us can estimate or under-
stand what heaven is to one like Alice,
who saw so much beauty, so much to
make her glad, in that Psalm which
some older ones have not learned to
love and interpret in its fullest sense?
When we read that the Saviour will
"gather the lambs in His bosom," we
think of that dear child, who no
doubt could tell us — if permitted to
return to earth — more of heavenly
beauty, love and glory than we could
even think or dream.

While we think of these things let
us answer this question truly: Which
are happier here on earth, those who
love the "Good Shepherd," and de-
sire to be one whom He calls "by
name," or those who try to forget
Him, and care not for His Holy
Word?

OUR BABY.

She came to us in the month of roses,
so fair and sweet, from God's own hand,
with blue eyes and the face of an angel.
Very soon, with her pretty baby ways,
she had won each heart. There were
three noisy boys before her — Robbie
Jean and Teddie. With each and all our
little pet reigned queen; to her they
were devoted; they never tired of amu-
sing baby. When nestled in her crib for
an afternoon nap, all loud noise was
hushed and play suspended while baby
slept.

There came a day when sadness set-
tled over the house. Our hearts were
heavy with a deep sorrow. That dread
scourge, scarlet fever, had found its
way into our home, and seized our little
pet for its victim, and she lay with a
flushed face panting for breath. The
wise old doctor came and went, and
shook his head sadly when baby was
spoken of.

It was all over! We had watched the
light go out forever from those blue eyes,
had seen the ashen hue of death settle
down on that sweet face, and kissed for
the last time in life those dear lips, and
then we gave her back to God. In a
casket, in yonder room, a little marble
form lay robed in snowy whiteness,
waiting to be placed beneath the June
roses. A bud here on earth, a fadeless
blossom there in the world of spirits!

THE SILVER PLATE.

They passed it along from pew to pew,
And gathered the coins, now fast, now few,
That rattled upon it; and every time
Some eager fingers would drop a dime
On the silver plate with a silver sound,
A boy who sat in the aisle looked round
With a wistful face — "Oh, if only he
Had a dime to offer, how glad he'd be!"

He had listened with wide-eyed, earnest eyes,
As the minister, in a plaintive voice,
Spoke of the penny (had that sufficed)
The world who had never heard of God;
Poor, pitiful pagans who didn't know,
When they came to die, where their souls
would go;

And who shrank with fear, when their souls
were made
Them knelt to an idol-god — afraid
He might cut them up — so fierce and wild
And horrid he seemed to the frightened child.
"How different," murmured the boy, while
Lips trembled, "how different Jesus is!"

And the more the minister talked, the more
The boy's heart ached to his inner core;
And the nearer to him the silver plate
Kept coming, the hander seemed his fate
That he hadn't a penny (had that sufficed)
To give, that the heathen might hear of Christ.
But at all once, as the silver sound
Just tinkled beside him, the boy looked
round;

And they offered the piled-up plate to him,
And he blushed, and his eyes began to swim.
Then bravely turning, as if he knew
There was nothing better that he could do,
He spoke, in a voice that held a tear,
"Put the plate on the bench beside me here,"
And the plate was placed, for they thought
he meant

To empty his pockets of every cent.
But he stood straight up, and he softly put
Right square in the midst of the plate — his
dime;
And said with a sob controlled before,
"I will give MYSELF — I have nothing more!"
Margaret J. Preston.

A SEMI-CENTENNIAL WEDDING.

For various reasons not necessary to men-
tion, we concluded to allow the fiftieth anni-
versary of our wedding to pass with no demon-
strations whatever beyond ourselves person-
ally. Somehow one or more in the church
begin and what it should be first. To the
others who have loved the dying and have
come before him, it is not a darkening but
a drawing. Perhaps to them it is the brightest
day, when it has been the most opaque and
colorless sunset on the side of earth. — F. W.
Faber.

CONSECRATION.
The day may come, with toll, and care, and
sorrow;
I cannot tell if I shall work to-morrow;
Father, I for Thy taking
Offer my waking.

The night may come, wherein all creatures
slumber;
Father, I to Thy keeping
Commit my sleeping.

Life may be long, and distant far the portal
That opens from this world to the immortal;
Father, accept the giving
Of all my living.

Death may be near, though yet unseen its
token;
For me the waiting earth may soon be broken;
With Thee, on Christ relying,
I trust my dying.

— N. F. Oberster.

He examined the picture carefully, and then,
with a grave, sagacious look, he remarked:
"They came out 'cos they was afraid of being
boiled."

.... Aunt Mary — "Well, Tommy, shall I
carry your hat and cricket stumps for you?"
Tommy — "No, aunty, tanks! Me werry bad
and tumps. 'Cos tarry me!" — Punch.

Mistress (to a new arrival, who had been
sent to put a letter into the lamp-post box):
"Why, Bridget, where have you been all
this time?" Bridget: "Where have I been,
ma'am? Sure I've been with the letter,
ma'am." Mistress: "I know that; but what
kept you so long, and why didn't you put
the letter into the box as I told you?" Bridget
(with desperate emphasis): "Why didn't I
sare enough! Didn't I go to ivery wan o'them,
and the doors of them boxes was all locked,
ma'am. 'Un kilt entirely wid travellin' round
the shreetes all day, so I am."

.... "There!" she cried, in an excited
voice; "I should like to know what's become
of that amble. I set it up agin the counter
when I came in, and afore I could turn round,
it's gone — and it was only a Monday that I
gin four and six for it!" "What kind of an
umbrella was it, ma'am?" asked the polite
clerk in his blandest tones. "A spick and
span new gingham, young man," was the
eager response, "with an iv'ry handle on't,
for instance." "Sakes alive!" she ex-
claimed. "And one might have thought she
saw a serpent rather than her own 'spick and
span gingham,' with its 'iv'ry handle'!"
clutched fast in her truth when she never felt so
flushed in all her born days, as she told
Jemima Ann when she got home.

Gems of Religious Thought.

.... Sight will not gladden him in his home,
where faith consoling him by the way. — St.
Augustine.

.... A Christian must be a man of faith
every step of the way — one whom the world
knows not, though he so well knows the
world. — Cecil.

.... There are many whose tongues might
govern multitudes if they could govern their
tongues. — Prentice.

I say to thee, do thou repeat
To the first man thou meetest, meet,
In lane, highway, or open street,
That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above.

Trench.

.... God often lays the sum of His amazing
providence in very dismal afflictions; as the
limner first puts on the dark colors, on which
he intends to draw the portraiture of some
illustrious beauty. — S. Churchman.

.... I believe that God wanted a grand
word from Milton, and therefore blinded him
that he might be able to write it. The black-
ness about him was just the great canvas
which God gave him to cover with forms
of light and music. — Geo. Macdonald.

.... Take up, therefore, thy cross and fol-
low Jesus, and thou shalt go into life everlasting.
He went before, bearing His cross, and
died for thee on the cross, that thou mayest
also bear thy cross, and desire to die on the
Cross with Him. — Thomas a Kempis.

Oh! there are golden moments in men's lives,
Sudden, unlooked-for, as the little clouds,
All gold, which suddenly illumine the gates
Of the lost sun.

Oh, pray for them! They bring
No increase like the gains of sun and showers;
Only a moment's brightness to the earth,
Only a moment's gleam in common life,
Yet who would change them for the wealth of
worlds? — F. W. Bourdillon.

.... Truth, when it is won, is the possession
of the whole nature. By the action of the
whole nature only can it be gained. The king-
dom must go with his counselors at his side
and his army at his back, or he will be
quest. The intellect must be surrounded by
the richness of the affections and backed by
the power of the will, or it attains no perfect
truth. — Phillips Brooks.

.... All that Christ, our great Teacher, de-
livers to us is truth — truth unadorned with
trappings of the mightiest importance, truth that
can make us free, truth that can make us
holy, truth that can make us blessed for ever-
more. — Wm. Jay.

.... Death, after all, is a darkening and a
disappearance of those we love, and we must
be content to take it so. It is only a question
of more or less, where the darkness shall
begin and what it shall eclipse first. To the
others who have loved the dying and have
come before him, it is not a darkening but
a drawing. Perhaps to them it is the brightest
day, when it has been the most opaque and
colorless sunset on the side of earth. — F. W.
Faber.

CONSECRATION.
The day may come, with toll, and care, and
sorrow;
I cannot tell if I shall work to-morrow;
Father, I for Thy taking
Offer my waking.

The night may come, wherein all creatures
slumber;
Father, I to Thy keeping
Commit my sleeping.

Life may be long, and distant far the portal
That opens from this world to the immortal;
Father, accept the giving
Of all my living.

Death may be near, though yet unseen its
token;
For me the waiting earth may soon be broken;
With Thee, on Christ relying,
I trust my dying.

— N. F. Oberster.

SUNDAY EXCURSIONS.

ADDRESS TO THE CLERGY.

The Massachusetts Sabbath committee
respectfully suggest to all ministers
of the Gospel in the State, the propriety
of preaching a sermon on this subject,
as soon as convenient, if possible early
in June.

The committee are much encouraged
by the increased sentiment of opposition
to this form of desecration of the Lord's
day. Evidence is accumulating that
the evil has attained its present propor-
tions largely from the lack of thought-
fulness on the part of the better class of
citizens. It is coming to be seen more
and more, by men of intelligence and
public spirit, whether religious or not,
that a holiday Sabbath, devoted to ex-
cursions, on the plea of benefit to the
poor, is sure to result in such weaken-
ing of moral and religious restraints, as
must prove a vast injury to all classes,
and especially to the poor. It is not
the very poor who chiefly indulge in ex-
cursions for pleasure on Sunday, but
those who are moderately prosperous,
and who expend immense sums in dis-
ipation. In some cases their gather-
ings are quiet and orderly, but if all
were to follow their example in this use
of the Lord's day, the churches every-
where would soon be closed, and the
public worship of God, the indispen-
sable support of religion and morality,
would cease from the land. The holy
day, turned into a holiday, becomes at
length a working day, and the poor have
lost the priceless boon of a day of weekly
rest.

If sermons can be preached, in the
early summer, by the clergymen
throughout the State, appealing to all
who deplore the increase of crime, and
value religious worship as a necessary
safeguard of society, and urging them
not only to refrain from all participa-

tion in Sunday excursions or other
its, but also actively to discourage
and discourage them, much will be
rendered such abuse of the Lord's
disreputable and unpopular, because
moralizing and unprofitable. The
people of the State are capable of exer-
cising a controlling influence in this
important matter.

JAMES WHITE, Chairman,
Will C. Wood, Secretary,
Boston, May 31, 1880.

Religious Items.

Bishop Simpson, at the seventy-
anniversary of the Pennsylvania
Bible Society, was elected president
the ensuing year.

Thomas Harrison, the evangelist,
had great success in Dr. Tamm
Tabernacle, Brooklyn. Hundreds
were converted.

The late Mr. Buist, of Scotland,
left nearly \$140,000 to the
Established Church of the
Carnegie University has a fund of
\$100,000, the gift of Dean Sage, of
the income of which is devoted to
studies on general theology by
various denominations.

Bishop Bedell suggests that
mand for funeral sermons would
decrease if ministers would always
the exact truth about the dead.

Orville Reed, brother of Rev. E. A. Reed,
formerly of Springfield, has been
appointed professor of Latin and Eng-
lish literature in Roberts College, Con-
stantinople. He graduated at Yale
and Union Seminary, New York,
two years.

During the fifty years in which
venerable Dr. John Stockton was
of the Presbyterian Church of
Creek, Pa., he received 1,200
profession of their faith, and trans-
fired thirty men for the ministry.

Rev. S. Coley, the distinguished
Yevan minister who visited this
two or three years ago, is suffering
paralysis, caused by overwork and
lack of physical exercise.

Rev. J. G. Johnson, D. D., has
pastor of the West Congrega-
Church, Rutland, Vt., for ten years,
that time 424 members have been
added on confession. The present
is 608, of whom 165 were admitted
during the past year.

In 1822 Jefferson predicted that
tarianism would be long the
of the majority. In 1879 Dr.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, June 8.

The French government has decided to close all the Jesuit establishments on the 13th inst.

The formal opening of the Mt. Vesuvius railway took place on the 6th inst.

Prince Bismarck proposes to retire from parliamentary contests, and to devote himself entirely to the foreign affairs of the empire.

Twenty-eight ballots were taken yesterday in the Chicago Convention without a choice.

Wednesday, June 9.

Gen. James A. Garfield, of Ohio, was yesterday nominated, on the thirty-sixth ballot, for president, by the Chicago Convention, and Chester A. Arthur, of New York, for vice president.

A serious revolution has broken out in Buenos Ayres. The port is blockaded by the National fleet and a state of siege declared.

Several rebel officers have been captured in Cuba.

The Barnum Museum Company, a new corporation with a capital of \$3,000,000, have purchased the Madison Square Garden property, New York, and propose to erect a monster exhibition building. William H. Vanderbilt contributes a quarter of a million to the enterprise.

Thursday, June 10.

Proceedings were begun yesterday against five bogus medical colleges in Philadelphia which have been selling diplomas for several years past.

The Lord Mayor of Dublin has telegraphed to the Mayor of every town in the United States and Canada, requesting further aid for the starving Irish.

Property of the value of \$100,000 was destroyed by fire at Louisville yesterday.

Gen. Lewis Wagner, of Philadelphia, has been elected commander-in-chief of the Grand Army of the Republic.

A fire-damp explosion occurred in Dortmund, Germany, yesterday. At least accounts nineteen dead bodies had been taken out.

The Greenback National Convention met in Chicago yesterday.

The decree against the Jesuits in France is to be enforced at once, and the society is ordered to evacuate the establishments it now occupies by June 30.

The Foreign Affairs Committee reported its fishery resolution yesterday, calling upon the President to take such measures as will secure indemnity to our citizens for the Fortney Bay outrage, and protection from any repetition of such violence, and to procure the early abrogation of the articles of the treaty of 1871 relating to the fisheries.

Friday, June 11.

The Chilians have captured Africa, in Peru. Ex-Governor Hartman has been nominated for collector of customs at Philadelphia.

The gross expenditures of the government during the civil war were \$7,796,792,500; and the gross expenditures growing out of the war were \$6,187,243,985.

General Garfield addressed the students of Hiram College at the Commencement yesterday.

Smith & Palmer, manufacturers of hats in New York and South Norwalk, Conn., have suspended; liabilities, \$117,000.

Generals Grant and Sheridan, with their wives, and General Joseph R. Hawley, are in attendance at the reunion of veterans at Milwaukee.

Milford celebrated the centennial anniversary of her incorporation yesterday, with a parade, a dinner, an oration by General Underwood, etc. Governor Lord and other distinguished guests were present.

Saturday, June 12.

The Greenback nominees for the presidential ticket are Gen. J. B. Weaver and E. J. Chambers.

The Secretary of War addressed the graduating class at West Point yesterday.

Some oil tanks at Titusville, Pa., were struck by lightning yesterday, and the burning oil set fire to several houses, causing a destructive conflagration.

Baltimore and the southern section of Maryland were visited yesterday by a terrific thunder storm, and a heavy rain fall. Two men were killed by lightning near Chettersboro, and several buildings were burned in other localities.

The First National Bank at Newark, N. J., closed yesterday, after wiping out its capital of \$300,000, and rumors of irregularities are afloat.

Houdlette, Ellis & Co., metal dealers and importers in New York, have failed, with liabilities of about \$750,000.

A brief but terrific tornado visited the southeastern portion of Pottawatomie County, Iowa, on Wednesday night, demolishing farmhouses, barns, and other buildings, besides uprooting trees and prostrating fences. Many persons were killed outright, and others seriously, and perhaps fatally, injured.

An appalling disaster occurred on Long Island Sound last night, the steamers Stonington and Narragansett colliding in a fog, and the latter taking fire and sinking shortly after. Many of the passengers of the Narragansett were rescued by the boats of the Stonington, and those of the City of New York, but the sacrifice of life is reported to be great. Many of the experienced and incidents of this distressing calamity were thrilling in the extreme. It is claimed that the Narragansett was off her course, trying to find the Cornfield Lightship by which to get her bearings.

Monday, June 14.

The boiler of a Spanish naval ship exploded on Friday at the entrance of the harbor of Havana, and twenty persons were killed and one hundred and thirteen injured.

Considerable damage was done by a tornado at Trenton, N. J., on Friday.

The loss by the Titusville, Pa., fire is estimated at \$1,500,000.

All the regular appropriation bills have passed both houses of Congress, with the exception of the Little Debility bill, which is in the hands of a conference committee.

The number of those lost by the disaster on the Sound is variously estimated at from twenty-five to one hundred.

Bishop Scott (senior bishop) of the M. E. Church, who was suffering so severely from Dr. Watson's Neuralgia Tonic, you kindly sent me in April, came to hand in due time. I used it faithfully for eight days, according to directions, without any decisive effect. The ninth

morning, to my surprise, neuralgia had disappeared; I knew not when or how, but I was relieved, and felt I could meet my colleagues on the 28th of the month at Cincinnati, and the General Conference on the 1st of the month following, which I had quite despaired of doing. I regard the Tonic as a reliable remedy, whose excellence ought to be generally known. Please send me a second bottle by express, same address, and find enclosed two dollars.

Yours very truly, L. SCOTT.

For sale by Smith, Doolittle & Smith, 26 Tremont Street, Boston, Mass.; Johnston, Holloway & Co., 602 Arch Street, Philadelphia, and all druggists, at \$1 per bottle. J. W. Barker, Sole Agent, 241 Broadway (P. O. Box 1077), New York.

Delicate females find Malt Bitters nourishing, strengthening and purifying.

The greatest medical triumph of the age—the discovery of a sure cure for cough—Adams' Botanic Cough Balsam.

When lurid suns pour down amain, And sweet envelops one like rain, We then some pleasant draught would find Our state to ease, And SANFORD'S GINGER, timely ta'en, Can't fail to please.

Messrs. Houghton & Dutton still continue to offer greater bargains than heretofore, in order to reduce their immense stock of china, glass, crockery and house-keeping goods. A special line of silks are now being offered, and our readers will consult their own interests by calling at their store, 55 Tremont Street, before making purchases.

Money Letters from May 31 to June 14.
E. Allen, E. Brown, L. L. Beeman, G. E. Burnham, M. H. Broughton, W. A. Bryant, J. F. Brownell, J. Blake, C. Bowker, B. Buswell, J. A. Bowen, E. S. Cheeseman, J. H. Clough, M. A. Coddington, M. C. Eastman, F. M. Frazier, F. M. Frost, T. L. Fuller, T. F. Frost, S. W. Foss, G. W. Goodell, O. P. Griffin, L. H. Hatchinson, P. Holmes, C. R. Homan, S. P. Heath, L. H. Haynes, T. Hillman, W. H. Holt, T. P. James, S. Jones, R. H. Keller, S. G. Kellogg, K. L. L. G. Lyford, D. L. Low, A. R. Libbey, R. T. Miller, C. H. Menely, W. C. Mason, E. W. Merrill, C. L. Mann, A. McGregor, A. M. Patislo, E. Snow, J. Sutton, S. D. Smith, J. A. Sherman, C. W. Smith, M. H. Sargent, J. Spence, F. P. Towle, D. Trout, J. Thurston, J. Upham, T. M. Wain, G. L. Wells, J. E. Willard, H. Webster.

Church Register.

HERALD CALENDAR.
National Camp-meeting, at Round Lake, June 12-25
Eastern Conn. Min. Assn. at Naumkeag, June 21-25
Dover Dis. Min. Assn. at Hedding Camp-ground, E. Eppling, N. H., June 23
Preachers' Meeting, at Lancaster, N. H., June 25
Preachers' Meeting, at Bristol, R. I., June 28, 29
St. Albans Dis. Min. Assn. at Enosburgh Falls, June 29
Augusta Dis. Min. Assn. at Waterville, June 30
Yarmouth Camp-meeting, Aug. 16-21
Camp-meeting at Plainville, Conn., Aug. 16-23
Poland Camp-meeting, Aug. 16-23
Hamilton Camp-meeting, Aug. 17-24
Williamstown Camp-meeting, Aug. 23-28
Winthrop Camp-meeting, Wiers, N. H., Aug. 23-28
Hedding Camp-meeting, E. Eppling, Aug. 29-Sept. 4

OLD ORCHARD MEETINGS FOR 1880.
Faith Convention, conducted by Dr. Chas. Cullis, of Boston, Mass., July 29-Aug. 4
Portland Dis. Camp-meeting, conducted by Rev. Parker Jacques, P. E., Aug. 9-14
Evangelical Camp-meeting, conducted by leading clergymen of the Methodist Ch. Aug. 17-24
National Christian Temperance Camp-meeting, Hon. Sidney Parnham, Pres., Aug. 24-31

LEWISTON DISTRICT MINISTERIAL ASSOCIATION, to be held at Bridgton, Me., July 12. Sermon, Monday evening, Pendexter; alt., Gibson. Sermon, Tuesday evening, Shuman; alt., Chase. Review of Merrill on "Hell," Melville; Review of the General Conference, Jones; The Importance and Nature of Pastoral Work, Pottle, Marshall; Ministerial Visitation, Rogers, Trifton; What should be the Attitude of the Christian towards the Politics of the Day? Stackpole, Adams; Methodism, R. C. Catholism, Lindsay, Gerry; Is the M. E. Church sufficiently pronounced upon the Temperance Question? Converse, Blakes; Question Drawers for Miscellaneous Questions.

Brethren whose names are not mentioned, prepare for the discussion of the above questions. Come via Grand Trunk to Norway, thence by coach, or via Portland and Ogdensburg via Sebago Lake. Come early and stay through.

C. C. MASON, Secy.
J. B. HAMILTON, Com.W. S. JONES.

REOPENING.—The Haverhill Street Church, Lawrence, Mass., having been thoroughly refitted, will be reopened for divine service on Sunday, June 20. Sermon by President W. F. Warren, of Boston University. Pastors and friends most cordially invited.

ANNIVERSARY EXERCISES OF VERMONT METHODIST SEMINARY AND FEMALE COLLEGE. 1880. — Friday, June 5, 9 a. m., Reception to Graduating Class, Sunday, June 20, 10:30 a. m., Annual Sermon by the Principal, Rev. J. E. Southworth, Monday, June 21, Oral Examinations: 7:45 p. m., Piano Recital by the Music Class. Tuesday, June 22, Oral Examinations: 7:45 p. m., Esthetic Lecture. Wednesday, June 23, 10 a. m., Meeting of the Alumni: 2 p. m., Business Meeting of the Alumni: 5 p. m., Class Day Exercises: 7:45 p. m., Prize Speaking and Reading. Thursday, June 24, 9:30 a. m., Commencement Exercises.

These exercises will take place at the Central Vermont, Passumpsic and Wells River Railroads, in connection with these exercises, can procure free return checks at the Principal's office, good for June 19 and 26.

CAMP-MEETING AT NORTHAMPTON will begin Monday, Aug. 16, and close Saturday morning, Aug. 21. D. H. ELA.

Deaths.

In Millard Centre, Vt., June 6, of consumption, Lewis Allen Toie, aged 30 years and 8 months.

WE CHALLENGE
The world to produce a remedy equal to Hood's Scurvy Cure to purify the blood, restore the system, and invigorate the whole system, in curing any disease arising from impure blood, state or low condition of the blood. C. I. Hood & Co., Lowell, Mass. Price \$1. Sold by druggists.

HENRY L. ALBEE & CO.
36 Washington St., Boston.
Manufacturers of
Lounge Beds, Cot Beds,
Mattresses, Pillows, Etc.

Special goods for camp-meetings, sea shore houses

MISS JENNIE MORRISON
Will receive pupils in elocution at her residence Rutland St., Boston. Terms moderate. 66

BUCKEY BELL FOUNDRY
Bells of Every Shape and Size for Churches, Schools, Fire Alarms, Farms, etc. FULLY PATENTED. Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.

OLINTON E. MENEELY,
BELL COMPANY, TROY, N. Y.
Successors to
Monosely & Kimbrey.

Manufacture a superior quality of BELLS, and attention given to CHURCH BELLS. Illustrated Catalogues sent free.

CLINTON E. MENEELY,
BELL COMPANY, TROY, N. Y.
Successors to
Monosely & Kimbrey.

Manufacture a superior quality of BELLS, and attention given to CHURCH BELLS. Illustrated Catalogues sent free.

CLINTON E. MENEELY,
BELL COMPANY, TROY, N. Y.
Successors to
Monosely & Kimbrey.

Manufacture a superior quality of BELLS, and attention given to CHURCH BELLS. Illustrated Catalogues sent free.

CLINTON E. MENEELY,
BELL COMPANY, TROY, N. Y.
Successors to
Monosely & Kimbrey.

Manufacture a superior quality of BELLS, and attention given to CHURCH BELLS. Illustrated Catalogues sent free.

ROYAL BAKING POWDER
Absolutely Pure.

Made from Grape Cream Tartar. — No other preparation makes such light, fluffy hot breads, or luxurious pastry. Can be eaten by dyspeptics without fear of the ill results from heavy indigestible food. Sold only in cans, by all grocers.

ROYAL BAKING POWDER CO., NEW YORK.

BENSON'S CAPRINE POROUS PLASTER
has received the greatest number of unqualified reliable endorsements that any external remedy has ever received from physicians, druggists, the press and the public. All praise it as a great improvement on the ordinary plasters and all other external remedies.

Seltzer
Tarrant's Seltzer Aperient

Thousands visit the Mineral Springs, here and abroad, and spend thousands of dollars in search for health, when a few doses of Tarrant's Seltzer Aperient would accomplish the same results, at the cost of a few cents. Each bottle contains from thirty to forty glasses of sparkling Seltzer, which make it positively the cheapest, as well as the most efficacious mineral water extant.

SOLD BY ALL DRUGGISTS.

Ask for HALL'S Standard Refrigerators.
Best in Use. State-Store Shelves. Warranted for Five Years. For sale, in chest or upright form, by the most reliable dealers throughout New England. None genuine without our name and label on front.

A. P. HALL & SON, Manufacturers,
Charlestown District, Boston, Mass.

Elastic Hose.
EDWARD K. HALL & CO.
Established in 1868.

Manufacturers of all kinds of SILK and COTTON Surgical Elastic Bandages, THIGH HOSE, KNEE CAPS, THIGH PIECES, KNEE HOSE, ANKLES, ABDOMEN, BELTS, 3-4 HOSE, LEGGINGS, SUSPENDERS, ETC.

Made of the Best Imported Rubber Thread.
No. 163 Albany Street, Boston
EDWARD K. HALL, EDWARD FRISCH.

CLEARING SALE AT VERY LOW PRICES AT HOUGHTON & DUTTON'S
MAIL ORDER DEPARTMENT.

ALL ORDERS FOR GOODS CAREFULLY FILLED AND SECURELY PACKED AND SHIPPED TO ANY ADDRESS, SAMPLES BY MAIL.

HOUGHTON & DUTTON'S
55 Tremont Street.

HOUGHTON & DUTTON'S
PARASOL DEPARTMENT.

THIS DEPARTMENT, ON ACCOUNT OF THE COMPLETENESS OF ITS STOCK, DESERVES THE PATRONAGE OF THE LADIES OF THIS CITY. UNIQUE PARASOLS IN BEAUTIFUL COMBINATIONS. WITH T. H. APPROPRIATE MOUNTINGS, ARE SELLING SO RAPIDLY THAT WE FEEL OUR PRICES ARE JUST RIGHT.

HOUGHTON & DUTTON'S
MILLINERY DEPARTMENT.

Trimmed and untrimmed Bonnets and Hats, in all the newest and most popular shapes and materials, with Flowers, Feathers, Ornaments, etc., selected to suit the most refined and fastidious tastes.

400 dozen French Clips, new shaper, 95c.

HOUGHTON & DUTTON'S
TRIMMING DEPARTMENT.

FULL LINES OF ALL NOVELTIES IN THE MOST DESIRABLE WIDTHS, COLORS AND ORIGINAL DESIGNS, IN ALL STYLES TO MATCH ANY COMBINATIONS, BUTTONS IN BEWIDERING ASSORTMENT, HUNGARIAN SILKS, ALL COLORS, IN FASCINATING VARIETY.

55 Tremont Street, BOSTON.

HOUGHTON & DUTTON.

Hamilton Camp-Meeting.
Asbury Grove is in excellent condition, and twenty families are residing there. More cottages have been let than ever before so early; others are offered at reasonable prices.

Tents can be hired for the week or season at very low prices. Inquire of A. D. Walt, Ipswich. The Store and Post office are open meat, fish, vegetable, baker and milk wagon visit the store daily.

Barges are at the Wharfedale depot on arrival of trains.

Buy Asbury Grove Camp-Meeting Tickets at the Store and Post office are open meat, fish, vegetable, baker and milk wagon visit the store daily.

Be sure and have them exchanged at the grove post-office for return tickets.

BIGLOW & MAIN'S
New Sunday School Song Book,
GOOD AS GOLD
Gives Universal Satisfaction.

Considered by many the BEST BOOK by the popular Authors, LOWRY and DOANE.
Try It! Sent in paper covers. Post paid, on receipt of 25 cts.

BIGLOW & MAIN,
76 EAST NINTH ST., NEW YORK. 77 RANDOLPH ST., CHICAGO.

PREPARATION
— FOR THE —
Mass. Institute of Technology

Is a specialty at Chauncy-Hall School, 253 Boylston street. The school is open daily from 8.30 to 5.30, except on Saturdays, when it is open from 9 to 12.

At the recent examination for admission to the Institute, it is shown that the largest number of candidates of any school in the country, and every one entered without conditions.

THE WELCOME CHORUS!
A NEW SONG BOOK FOR HIGH SCHOOLS, ACADEMIES AND SEMINARIES.
BY W. S. TILDEN.

PRICE \$1.50, OR \$3.00 PER DOZ.
A grand good book, of 255 pages, well filled with the best Part-Songs, a large collection of sacred music for practice, and opening and closing exercises, also the elements, on a new plan. Specimen copies mailed, post free, for \$1.00.

Take with you to the Seashore or the Mountains, one of Ditson & Co.'s splendid volumes of Bound Music. More than thirty are published. Some of them are:

Arthur Sullivan's Vocal Album.....\$1.00
Gems of English Song. 68 Songs.....750
Gems of German Song. 79 Songs.....750
Sunshine of Song. 68 Songs.....750
Gems of Strains. 80 Walzes, etc.....750
Cluster of Gems. 40 Pieces.....750
Home Circle. Vol. I. 170 Pieces.....750

Also take for the summer THE MUSICAL RECORD which will bring new music every week. \$2. per year.

OLIVER DITSON & CO.,
451 Washington St., Boston.

TEACHING.
Teaching by Correspondence. Terms low. Send for Circular. S. L. BENNETT, 348 Fourth St., So. Boston, Mass.

The remarkable proposition of Marshall & Smith, in this week's issue, cannot fail to attract the attention of all interested in that noble and beautiful instrument which they offer. The terms upon which they are willing to supply the public insure complete satisfaction. They give you the instrument on trial, and if in every respect it does not please, they remove it without cost. Messrs. Marshall & Smith have had an experience of twenty years as piano manufacturers, and they have customers in every part of the country.

Absorption vs. Disease.
25 Cts.
HOLMAN
LIVER & STOMACH PAD
CURES WITHOUT DOSING.

Price of Pads, \$2.00 and \$3.00.

HOLMAN LIVER PAD CO.
124 Tremont Street
Opposite Park Street Church, Boston, Mass.

THE WHITE IS KING.
It has the three qualities of being made of pure cotton, being made in a way that it will not shrink, and being made in a way that it will not fade. It is the only fabric that will stand the test of time and weather. It is the only fabric that will stand the test of time and weather. It is the only fabric that will stand the test of time and weather.

WARRANTED FOR FIVE YEARS.
Any article made by the White Sewing Machine Co. is warranted for five years. If it does not stand the test of time and weather, it will be replaced free of charge.

WHITE SEWING MACHINE CO.
CINCINNATI, OHIO.

FOR MUSIC STUDENTS.
PALMER'S THEORY OF MUSIC
Is the ONLY work that teaches THOROUGH BASS, HARMONY AND COMPOSITION.

In a manner so simple and progressive that it may be called a SELF-INSTRUCTOR. The old beforesaid systems are too complicated to be practicable. Palmer's Theory of Music is made clear as the sunlight. Price, bound in cloth, \$1. by mail.

For the price of two or three lessons, you can have F. W. ROSE'S "SCHOOL OF SINGING," a perfect vocal method on a new plan, and a large collection of beautiful songs. Price \$3, by mail, post-paid.

JOHN CHURCH & CO.,
CINCINNATI, OHIO.
Or 805 Broadway, New York.

OLIVER DITSON & CO., Boston.

Blake Bell Foundry
ESTABLISHED IN 1820.

WILLIAM BLAKE & CO., formerly Hooper & Co., Manufacturers of every description of Single or in Chimes of Copper and Tin. Address WILLIAM BLAKE & CO., Boston, Mass.

Hardy
ARTIST PHOTOGRAPHER,
No. 493 Washington Street,
(Between Temple Place and West St.)

The best Styles of Artistic Photography executed at moderate prices.

McSHANE BELL FOUNDRY
Manufacturers of celebrated bells for CHURCHES, ACADEMIES, &c. Price List and Circular sent free.

HENRY McSHANE & CO.,
BALTIMORE, MD.

MENEELY & COMPANY.
Bell Foundry West Troy, N. Y.

Forty years established CHURCH BELLS and CHIMES; ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings Catalogues sent free.

McSHANE BELL FOUNDRY
Manufacturers of celebrated bells for CHURCHES, ACADEMIES, &c. Price List and Circular sent free.

HENRY McSHANE & CO.,
BALTIMORE, MD.

MENEELY & COMPANY.
Bell Foundry West Troy, N. Y.

Forty years established CHURCH BELLS and CHIMES; ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings Catalogues sent free.

McSHANE BELL FOUNDRY
Manufacturers of celebrated bells for CHURCHES, ACADEMIES, &c. Price List and Circular sent free.

HENRY McSHANE & CO.,
BALTIMORE, MD.

ST. CLOUD HOTEL,
Old Orchard Beach.

This favorite House has been enlarged by an addition of forty sleeping apartments. There are ample accommodations for 150 guests, with spacious Dining Halls, Parlors, Office and Music Hall. An elegant piazza, 120 feet long by 12 feet wide, affords a nice promenade and a splendid view of the Beach, Bay, Islands, etc. The location of the Hotel is admirable, being on the sea wall, and convenient for those wishing to bathe. It will be run, as usual in a first class manner, and the table will be supplied with all the luxuries in their season.

At a distance of half a mile from the House is a delightful Grove, owned by the Orchard Beach Association, where every year there are held four series of religious camp meetings and one series of temperance meetings of about a week each.

The Boston & Maine Railroad station is within two minutes' walk of the Hotel, and the telegraphic and mail facilities are all that could be desired.

Price of board ranges from \$1.50 to \$2.50 per day according to rooms occupied.

All applications by mail or otherwise promptly answered.

The House will be opened June 1st, 1880. Address, Mrs. E. MANSON, Proprietress, Old Orchard Beach, Maine.

HAYING TOOLS.
WALTER A. WOOD'S
New Enclosed Gear Mower, warranted A No. 1, in every respect. 12,764 sold in two years.

MUGGETT'S NEW HAY TEDDER,
Very Simple and Strong.

CHAMPION HORSE RAKE,
With Scratches Teeth.

YANKEE HORSE RAKE.
Self-guided; Best Draw Rake ever made.

1200 Dozen SCYTHES of different makes; SNATHS, FORKS, HAND HAY RAKES, etc., etc.

Hungarian, Golden and Common Milled.